

T H E
LORD MARQUES
IDLENES:

Conteining manifold matters
of acceptable deuise; as sage senten-
ces, prudent precepts, morall examples,
sweete similitudes, proper compari-
sons, and other remembran-
ces of speciall
choise.

No lesse pleasant to peruse, than pro-
fitable to practise: *compiled by the right*
Honorable L. WILLIAM Marques
of WINCHESTER *that*
now is.

Cicero ex Xenoph.

Nec vero clarorum virorum post mortem honores
Permanerent, si nihil eorum ipsorum animi efficerent.
The honor of noble men could not remaine after death,
If their minds should be idle and do nothing.

Scipio.

Nunquam minus solus, quam cum solus;
Nec minus otiosus, quam cum otiosus.

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Floreat alma diu Princeps precor
ELIZABETHA.

R
E
G
I
N
A

*Rescisa solatur rutilans ut gramina Titan,
Et radio ex hilarat cuncta elementa suo:
Grata velut nutrix sic Anglis numina praebens,
Indith nostra (Deo praeside) clara viget.
Nobilis hac valeat, in scena hac, faemina semper,
Ac nectar gratum libet, in aetherea.
A N G L I A E*

N
O
S
T
R
A



TO THE HIGH, MIGHTIE, AND HIS RIGHT GRACIOUS SOVERAIGNE LADIE,
THE QUEENES MOST EXCELLENT MAIESTIE.



He Traueller
(Right gracious SOVERAIGNE) ha-
uing bestowed some time
in surueying
& obseruing
the people,
maners, and

state of foraine countries, vpon returne ren-
dreth a reckoning of his time spent by report
of the fruite and effect receiued by his iour-
ney : whereby he gaineth vnto himselfe the
credit of knowledge, and giueth vnto the hea-
rer direction and comfort of trauell. My selfe
hauing

THE EPISTLE

having passed the morning tide of my Time (wherein I should haue conuersed with the learned for my better instruction) onely in the vaine disports and pleasures of the field: And now at the Sunne setting looking back to view the benefit receiued thereby, do finde the seed of pleasures to render no fruit, & so by defect of learning, insueth the effect of Idlenes, being meerly nothing. The profite of which experience, bestowed as a remembrance for the better sort in their yoonger yeeres, to mingle with their pleasures some exercise of knowledge & learning, may happily produce in them an effect in future time, wherby to conforme themselves answerable to their degrees & callings, both for the better performance of their duties vnto the State, as also for the administring of Iustice in the weale publike. For a magistrate without learning is like vnto an vnskilful physition, who maketh the whole sick, and cureth seldome the diseased: or rather more fitly compared with an vnlearned schoolemaister, who in steed of instruction giueth correction. For as he seldome well ruleth, who hath not first duly obeied: euen so faileth he right to censure,

DEDICATORIE.

censure, who hath not in him to discerne betwixt right and wrong ; the offended, and the offence giuer. As Idlenes is the mother of ignorance, so is it the nurse of aspiring and disloiall minds. Neither do I infer heerupon the vnlearned to be ill affected, but onely the idle to be woorst disposed. And as the qualities of Idlenes are diuers , so are the effects accordingly ; some end in mischief, som others waste Time without profit, other some giue good instruction of reformatiō: which last of the three, is the whole summe of my trauel. For finding in my self the want of those ornaments and good partes of learning which are requisite for the honorable, could wish others not to feed the flower of their yeeres with the vanities of Idlenes, but to recompence the benefit of time with some effect of knowledge, to the good of theselues, as example of theirs. For in the perfection or type of mans life, the most that we know is the least part of the rest wherof we are ignorant. My deceased grandfather (most gracious Soueraign) your Maiesties late officer and seruant, being a President vnto his to shun Idlenes and to performe their duties with all loial-

tie

tie & obedience passed many yeeres in Court,
 as well to manifest the humble desire of his du-
 tiffull mind towards his Princeffe, as also for the
 instruction of his posteritie to hold nothing
 (next vnto the true knowledge and feare of
 God) of like price, as the inestimable comfort
 of the good opinion and fauour of their Soue-
 raigne : wherof hoping, and by sundry assured
 experiments finding no lesse from your Maie-
 stie towards me, as onely proceeding from
 your Highnes gracious inclination & clemen-
 cie, and not of any desert on my part giuing
 cause thereof; am thereby the rather embold-
 ned most humbly to craue pardon, as one by
 reason of many defects vnable to perform that
 seruice which in desire I wish, and in duetie ap-
 pertaineth, as chiefly acknowledging my selfe
 greatly bound vnto your highnes, in that your
 Maiestie most graciously tendring my long
 sicknes & weake estate of body, would vouch-
 safe to licence my late absence frō so speciall a
 cause of importance cōcerning the proceeding
 against those vnnaturall and traiterous parts
 & practises, tending to the destruction of your
 Maiesties sacred and royall person : forowing
 the

DEDICATORIE.

the aduerse euent of my health at that instant, especially such, as vpon so firme an argument or token of your Maiesties most gracious fauor and good opinion conceiued, not to be in case by seruice to performe any thing answerable in desert to the least part of so honorable a credite & fidelitie reposed. But (right mightie and Soueraigne Lady) like as your Maiestie of speciall grace hath hitherto accepted my willing and dutifull mind in lieu of action: Euen so on my knee I humbly beseech the continuance of so gracious fauor, vntil my state of body will permit the accomplishment (by seruice) of my humble good will and willingnes. And albeit my time spent hath wrought no condigne merite whereupon I should presume to make this humble petition, neither doth there proceed therof any effect of gratuitie worthie the view or acceptance of your Maiestie: And though discretion forbiddeth me to present your Maiestie with the fruit of my time passed, as a remembrance by many degrees inferior and vnfit to be offered to so learned and prudent a Princeesse: yet dutifull good will, not hauing otherwise to manifest it selfe vpon experience of

A I

your

THE EPISTLE

your Maiesties former graces, comforteth me of your highnes fauourable acceptance. Neither might I with modestie presume to present your Maiestie with so meere a trifle as the effect of Idlenes (for other title or terme I may not woorthily giue it, though in truth it be the fruit of my time best spent, in respect of the residue more vainly passed) were it so that vpon returne of my trauell and iourney taken in the vanities of pleasures I had to report of better choise of commoditie receiued. And bicause Time requireth me to render an account, (as whose Idlenes hath been greater than of sundry others) and least my euill example might withdraw the better disposed from the studie and exercise of knowledge, I do confesse my errour therein accordingly as the title of this Pamphlet giueth testimonie, which approaching your Maiesties presence in so simple an habite, craueth pardon for so bold an attempt, as also becommeth an humble petitioner to be admitted to supplie the place of his absent and diseased master, who in all humilitie and loialtie of hart prostrateth himself at your Maiesties feete, most humbly beseeching the continuance

DEDICATORIE.

tinuance of your Highnes former fauors and clemencie, without which, neither he nor his shall be in case to performe such offices as in dutie and honor appertaineth. And thus acknowledging my selfe most bounden vnto your right gracious and excellent Maiestie, doe according to dutie beseech the Almighty for the long continuance of your Maiesties prosperous Estate and raigne in all happines and felicitie.

Your Maiesties most

humble and loiall subiect,

WINCHESTER.

To the friendly Readers.

THIS worke is not intituled (my good friends) The L. Marques Idlenes for your eies to gaze on, or your minds to be amazed at, but as (by your leaue) it may be spoken by antiphrasin, so (by your patience) I discouer no monster. In shewing an unnaturall generation, happily you will imagine that Idlenes can bring forth no good action, and therefore an unkinde issue, to be called by the name of Idlenes. But I answere, though your surmise or imagination may engender such a report in the life of the L. Marques: yet (you see) my conception and deliuey sheweth the contrarie, in that I obserued the former idle time in reading & perusing the learned and wise, whose sentences and good sayings, I so greatly affected, that I did not onely reade them, but also committed many of them to writing: which being done onely for my owne recreation and benefite, I assure you (good Readers) was earnestly requested by diuers my loving friends to make the same more manifest to the world, by committing it to the presse. In which doing, if I haue neither done well, nor satisfied your expectation, blame them that prouoked my euulgation, and deceined your hope, and yet for mine own part I wil be excused by the title of my booke, which can warrant no more to you, than it asoorded to my selfe: which is enough: if it keepe you onely from idlenes, and yet I wil assure you something more, for you shall heare many wise, learned, and well experienced men, which I haue painefully requested to giue you some aduertisement. And if your fantasies be not ouer curious, or your minds too scornfull, I doubt not but among so many variable blossoms, you may happily catch one sauring flower, if not, though it seemeth to be against all reason, that idlenes can beget some fruitefull trauell, yet you shall see a greater miracle, which is, that The dead liueth. I meane that they whose carcases are consumed many yeeves since, do now as it were, viua voce, speake, aduertise, counsell, exhort, and reprocue. I assure you, I perused them to my no smal contentation and delight, not onely to be instructed, but

To the friendly Readers.

but also to the end that idlenes might not attach me, whose great burden of vanities and suggestions, doth not onely surcharge vs with the manifolde heape of sin, but also with the lamentable losse of golden time, for (indeed) the want of some exercise bringeth vs in open question with the world, and in hazard of condemnation, either to be barren of knowledge, or slow of wil: for as the slanderer his toong cannot be tied (though he oftentimes utter follies) so the will of man should not be barren, whereby ill toongs might be occasioned to take hold: and to say the truth, as we our selues esteeme not the knife that is rustie, nor account of the trees that are fruiteles, so we must thinke that if men would not speake ill of our idlenes, verie Time it selfe passing by our doores without entertainment, would accuse our life of sluggishnes, or condemne our consciences of contempt, and so we may both staine our name, blemish our creation, and hazard our happie estate, that when the iudge of all iudges shall heare the crime laide to our charge, our consciences shall be assured to feele the gilte: therefore the great stay of mans life requireth labor, first in searching Gods word to know him, secondly in bending of our endeuors for the benefit of our countrey, last of all by looking into our selues, and beholding the great filth which most horribly lieth stinking in mans life, which for want of purge doth oftentimes smell of hypocrisie, vngodlines, uncharitablenes, treason, diuelish inuentions and wicked practizes, whereof sathan hath great store to plant in the idell soile. Wherfore (my louing friends) I haue done this for my selfe and for you, and though I haue not set it foorth with profound learning, fined phrases, or eloquent termes, which are expected but of wanton cares, yet I pray you allow of me in mine olde plaine fashon, in the which if I cannot to your contentation make sufficient shewe of mine assured good will, pardon my present weakness being under the phisitians hands, and I will with all my hart wish you well, and commend you to the most highest. Basing this
viiij. of Nouember.

Your louing friend
WINCHESTER.



IN LAVDEM OPERIS
HEXASTICON

G.Ch.

Nobilis esto liber, quòd te, tot philosophantes

Tanta, per antiquos, philosophia beat

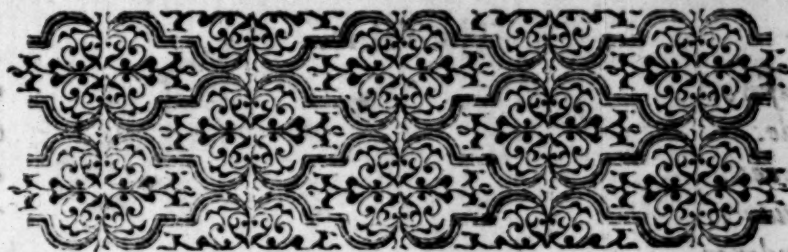
Nobilior multò, quòd tandem nobilis heros,

Marchio Wintoniæ, nobilitavit opus.

Nobilis es genitus; nutritus nobilitate es,

Et genus Appiadum nobile, te decorat.





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THE LORD MARQUES IDLENESS.

The beginning of beginnings.



HE first homicide of the world was *Cain*.

The first that died in the world was *Abel*.

The first that was blind in the world was *Lamec*, as some learned haue collected.

The first that builded was *Enoc* in the fields of Edon.

The first musitian was *Tubalcain*.

The first sailer was *Noe*.

The first tyrant was *Nemrod*.

The first priest was *Melchisedec*.

The first Duke (as some affirme) was *Mosies*.

The first that was called by the name of Emperor was *Julius Caesar*.

Thales was the first that found out the pole called the North star to saile by : and the first that found out the diuision of the yeere, the quantitie of the sunne and moone : and also said that soules were immortall. He would neuer marrie for the care to content his wife, and the thought to bring vp his children.

He was asked what God was. He answered; Of all antiquitie God is the most ancient thing : for all the ancients past neuer sawe him take beginning, nor those that shall come after shall neuer see him haue ending.

A definition
of God.

He was asked what thing was most beautifull. He answered;

The beginning of beginnings.

swered; The world, bicause no artificiall painting could make the like.

Againe, what was the greatest thing. He answered; Place, wherein all things do stand: for the place which containeth all must needs be greater than all.

Againe, he was demanded what knew most. He answered; Time: because time was the inuentor of new things, and that which reneweth the old.

What was the lightest thing, He answered; The wit of man, bicause without danger it passed the sea to discouer and compas the whole earth.

Againe, what was the strongest. He answered; The man that is in necessitie: for necessitie reuiuerh the vnderstanding of the rude, and causeth the coward to be hardie in perill.

What was the hardest thing to know. He answered; For a man to know himselfe: for there should be no contentions in the world if man did know himselfe.

What was the sweetest thing to obtaine. He answered; Desire: for a man reioiceth to remember the paines past, and to obtaine that which he desireth present.

The life of Philosophers.



He Philosophers liued in so great povertie, that naked they slept on the ground: their drinke was cold water: none amongst them had any house proper: they despised riches as pestilence: and labored to make peace where discord was: they were onely defenders of the commonwealth: they neuer spake any idle thing, and it was a sacrilege among them to heare a lie: and finally it was a law inuiolable amongst them, that the Philosopher should be banished that did liue idly: and he that was vicious should be put to death.

Onely

Only *Epicurus* gaue himselfe to a voluptuous and beastly kind of life, wherein he put his whole delite, affirming there was no other felicitie for slothfull men, than to sleepe in soft beds: for delicate persons to feele neither heate nor cold: for fleshy men to haue at their pleasures amorous dames: for drunkards not to want any pleasant wine, and the gluttons to haue their fill of all delicate meate: for heerein he affirmed to consist all worldly felicitie.

A principallitie of things.

THe taste of all tastes is bread.

The fauor of all fauors is salt.

The loue of all loues is from the father to the child.

The histories and liues of priuate men, together with the report of countries and townes.

P*halaris* was deformed of face, purblind, and exceeding couetous: neuer obserued any thing that he promised: he was vnthankfull to his friend, and cruell to his enemy. Finally, he was such a one that the tyrannies that were seuerally scattered in others, in him alone were altogether assembled: one onely good thing was there in him; that he was a fauorer of wise men. And in 36. yeeres they neuer found that any man sate at the table with him, spake vnto him, or slept in his bed: nor that any man saw in his countenance any mirth, vnlesse it were some Philosophers or sage men, with whome and to whome he liberally put his bodie in trust.

Perillus being borne in Athens, and also being very excellent in mettals, came to *Phalaris* the tyrant, saying: that he

The liues of priuate men.

would make such a torment, that his hart should remaine reuenged, and the offender well punished. This workman made a bull of brasse, wherein there was a gate by the which they put the offender in, and putting fire vnder the bull, it rored in maner as it had beene a liue bull, which was not onely a horrible and cruell torment to miserable creatures that endured it, but also it was terrible to him or those that saw it. *Phalaris* therefore seeing the inuention of this torment, whereof the inuentor had hoped great reward, prouided that the inuentor of the same should be put within the bull: and that the cruelty of the torment should be experimented on none other, sauing in the inuentor: shewing himselfe therein rather a mercifull prince than a cruell tyrant.

Rome.

Rome that in times past was a receit of all the good and vertuous, is now made a den of all theeues and vicios, I feare me leaft in short time will haue some sudden and great fall.

A report of
Rome long
since, and
found true
now.

Cornelia of Rome said; You shall see iustice corrupted; the common weale oppressed; lies blowne abroad; the truth kept vnder; the Satires silent; flatterers open mouthed; the infamed persons to be Lords, and the patient to be seruants: and aboue all and woorse than all to see the euill liue in rest and contented, and the good troubled and despised.

Diogenes
declaration.

If thou wilt enioie rest in thy daies, and keepe thy life pure and cleane, thou must obserue these three things.

Honor God.

First honor God: for he that doth not honor him in all his enterprises shall be infortunate.

Bring vp thy
children wel.

Secondly, be diligent to bring vp thy children well: for a man hath no enimie so troublesome as his owne sonne, if he be not well brought vp.

Gratitude.

Thirdly, be thankfull to thy good benefactors and friends: for the man that is vnthankfull, of all the world shall be abhorred. And the most profitable of these three (although most troublesome) is for a man to bring vp his children well.

Rome

The liues of priuate men.

5

Rome neuer decaied vntill the senate was replenished with wise serpents, and destitute of simple doues.

Decaie of Rome.

As thou hast by tyrannie made thy selfe Ladie of Lords: so by iustice thou shalt returne to be the seruant of seruants. Why art thou at this day so deere of merchandise, and so cheape of follie?

Rome.

Marcus to his schoolmaister said; My dutie is to see that you be good, and your dutie is to trauell that your disciples be not euill: for yoong men on the one part being euill inclined, and on the other euill taught, it is impossible but in the end they should be vicious and defamed: for there is no man so weake, nor child so tender, but the force which he hath to be vicious, is ynough (if he will) to be vertuous. For there is more courage required in one to be euill, than strength is required in an other to be good: for to the maister it is greater treason to leaue his scholler amongst vices, than to deliuer a fort into the hands of enimies: for the one yeeldeth the fort which is but of stones builded, but the other aduentureth his sonne, which is of his owne bodie begotten.

A schoolmaister his office.

Aduersitie.



If there could be found any estate, any age, any land, any nation, realme or world, wherein there hath been any man that hath passed this life without tasting what aduersitie was, it should be so strange to heare of, that by reason both the dead as liuing should enuie him.

In the end I find, that he that was yesterday rich, to morrow is poore: he that was yesterday whole, is to day sicke: he that yesterday laughed, to day weepeth: he that had his harts ease, I see him now sore afflicted: he that was fortunate, is now vnluckie: he that was yesterday aliue, is this day buried in the graue.

Miserie in mans life.

One

One thing there is that to all men is grievous, and to those of vnderstanding no lesse painfull. Which is, That the miseries of this wicked world are not equally diuided, but that oftentimes the calamities and miseries of this world lieth on one mans necke onely : for we are so vnfortunate, that the world giueth vs pleasures in sight and troubles in prooffe.

Outward
miseries.

These are the miseries incident to man. The grieve of his children, the assaults of his enimies : the oportunitie of his wife : the wantonnes of his daughters : sicknesse in his person : great losse of his goods : generall famine in the city : cruell plagues in his countrey : extreme cold in Winter : noisome heate in Sommer : sorowful death of his friends : the enuious prosperitie of his enimies . Finally, man passeth so many miseries, that sometimes bewailing the wofull life, he desireth the sweete death . If man hath passed such things outwardly, what may be saide of those which he hath suffered inwardly : for the trauels which the bodie passeth in 50. yeeres, may be well accounted in a day, but that which the hart suffreth in one day cannot be counted in an hundred yeeres.

Inward
miseries.

Rashnes.

It is not to be denied but that we would account him rashe which with a reed would meete one with a sworde, and him for a foole that would put off his shooes to walke vpon thornes : so without comparison he ought to be esteemed the most foole that with his tender flesh thinketh to preuaile against so many euill fortunes: for without doubt the man that is of his bodie delicate, passeth his life with many miseries.

The wounded harts oftentimes vtter the pains which they feelee without any hope to receiue comfort of that which they desire.

He is no man borne in the world but rather a furie bred vp in hell, that can at the sorrow of another take any pleasure.

Ambition.



I chaunceth often to ambitious men that in their greatest ruffe , when they thinke their honor spoon and wouen , that their estate with the web of their life in one moment is broken. Careles of life.

The desire of men considered what things they procure, and whereunto they aspire , I maruell not though they haue so few friends; but I much muse they haue no more enimies. In things of weight they marke not who hath been their friende , they consider not that they are their neighbors , neither do they regard that they are Christians , but their conscience laid apart , and honestie set aside, euerie man seeketh for himselfe and his owne affaires , though it be to the preiudice of another. Blind that they see not their friend.

Captaines and valiant men.



Captains that go to the warres should not be cowards , for there is no like danger to the common wealth, nor no greater slander to the prince, than to commit charge to such in the fiede which will be first to command and last to fight.

As captaines should shewe themselves in the beginning cruell , so after victorie had of their enimies , they should shew themselves pitifull and meeke.

That captaine is more to be praised which winneth the harts of his enimies in his tents by good example, than he which getteth the victorie in the field with shedding of blood.

The stout and noble hart for little fauor shewed vnto him, bindeth himselfe to accomplish great things. Fauor encourageth forward.

He ought to be called valiant that with his life hath won honor, and by the sword hath gotten riches. Valiant.

What

For euil acts
they are glo-
riously recei-
ued.

What greater vanitie can there be than that captaines for troubling quiet men, destroying cities, beating downe castels, robbing the poore, enriching tyrants, carying away treasures, shedding of blood, making of widowes, taking of noble mens liues, should in reward and recompence be receiued with triumph?

Couetousnes, and Couetous men.

What the
couetous
man procu-
reth.



That couetousnes is great which the shame of the world doth not oppresse, neither the feare of death doth cause to cease.

The couetous man seeketh care for himselfe, enuie for his neighbors, spurs for strangers, baite for theeues, troubles for his bodie, damnation for his renowme, vnquietnes for his life, annoiance for his friends, occasion for his enimies, maledictions for his name, and long sutes for his children.

All naturally desire rather to abound, than to want, and all that which is greatly desired, with great diligence is searched, and through great trauell is obtained: and that thing which by trauell is obtained, with loue is possessed: and that which by loue is possessed, with as much sorow is lost, bewailed, and lamented.

The hart that with couetousnes is set on fire, cannot with woods and bowes of riches, but with the earth of the graue be satisfied and quenched.

God to the ambitious and couetous harts gaue this for a paine, that neither with enough nor with too much they should content themselues.

Riches tor-
menteth.

Thales being demanded what profite he had that was not couetous, he answered; Such a one is deliuered from the torments of his desire; and besides that he recouereth friends for his person, for riches torment him bicause he spendeth them not.

Greddie

Greddie and couetous harts care not though the prince shutteth vp his hart, so that he open his cofers : but noble and valiant men little esteeme that which they lock vp in their cofers , so that their harts be opened to their friends.

Periander had in him such liuelines of spirite on the one side , and such couetousnes of worldly goods on the o-

Gouernor in Greece.

ther side, that the Historiographers are in doubt whether was greater the Philosophie that he taught in the schooles, or the tyrannie that he vsed in robbing the common wealth.

I am in doubt which was greater the care that vertuous princes had in seeking out of Sages to counsell them, or the great couetousnes that others haue at this present to purchase themselues treasures.

Libertie of the soule , and care of goods in this life, neuer agree together.

The prince which is couetous, is scarce of capacitie to receiue good counsell.

When couetousnes groweth, Iustice falleth; force and violence ruleth; snatching raigneth; lecherie is at libertie; the euill haue power, and the good are oppressed. Finally, all do reioice to liue to the preiudice of another, and euery man to seeke his owne priuate commoditie.

What loue can there be betwixt couetous persons, seeing the one dare not spend, and the other is neuer satisfied to hoord and heape vp?

Loue betwixt couetous persons

The hart that is ouercome with couetousnes will not feare to commit any treason.

Treason.

If the couetous man were as greedie of his owne honor, as he is desirous of another mans goods, the little worme or moth of couetousnes would not gnaw the rest of their life , nor the canker of infamie should not destroy their good name after their death.

It is as hard to satisfie the hart of a couetous man, as it is to dry the water of the sea.

Insatiable.



Otwithstanding thou being at the gate of care, reason would that some should take the clapper to knocke thereat with some good counsell: for though the rasor be sharpe, yet it needeth sometimes to be whet. I meane, though mans vnderstanding be neuer so cleare, yet from time to time it needeth counsell. Vertuous

Vertue strai-
eth where
counsell fai-
leth.

A remedie.

men oftentimes do erre, not bicause they would faile, but bicause the things are so euill of digestion that the vertue they haue, sufficeth not to tell them what thing is necessa-
rie for their profite. For the which cause it is necessa-
rie that his will be kindled; his wit fined; his opinion chan-
ged; his memorie sharpned; and aboue all now and then,
that he forsake his owne aduise and cleaue to the counsell
of another.

The world at this day is so changed from that it was
woont to be in times past, that all haue the audacitie to
giue counsell, and few haue the wisdome to receiue it.

If my counsell be woorth receiuing, prooue it; if it
doth harme, leaue it; if it doth good, vse it; for there is
no medicine so bitter that the sicke doth refuse to take, if
thereby he thinke he may be healed.

An exhorta-
tion.

I exhort and aduise thee that thy youth belecue mine
age; thine ignorance, my knowledge; thy sleepe, my
watch; thy dimnes, my cleernes of sight; thine imagina-
tion, my vertue; thy suspicion, mine experience: other-
wise thou maist hap to see one day thy selfe in some di-
stresse, where small time thou shalt haue to repent, and
none to find remedie.

Gouernment

If thou wilt liue, as yoong; thou must gouerne thy selfe,
as olde.

Old age
should not
despise the
counsell of
youth.

If any old man fall for age; and if thou find a yoong
man sage, despise not his counsell: for bees do drawe more
honie out of the tender flowers, than of the hard leaues.

Plato

Plato commandeth that in giuing politike counsell it be giuen to them that be in prosperitie, to the intent that they decay not : and to them that be in heauines and trouble, to the intent that they despaire not.

Happie is that common wealth, and fortunate is that prince that is Lord of yoong men to trauell, and ancient persons to counsell. Manie things are cured in time, which reason afterward cannot helpe.

No mortall man take he neuer so good heede to his works, nor reason so well in his desires; but that he deserueth some chastisement for some cause, or counsell in his doings.

The examples of the dead do profit good men more to liue well, than the counsell of the wicked prouoketh the liuing to liue euill.

Men ought not in any thing to take so great care, as in seeking of counsell and counsellors : for the prosperous times cannot be maintained, nor the multitude of enemies resisted, if it be not by wise and graue counsellors.

Thales being demanded what a man should do to liue vprightly, he answered; To take that counsell for himselfe which he giueth to another : for the vndoing of all men is, that they haue plentie of counsell for others, and want for themselves.

Spends
that leaue
none for
themselves
are bank-
rupts in the
end.
Note.

He shall neuer giue to his prince good nor profitable counsell, which by that counsell intendeth to haue some proper interest.

He is not counted sage that hath turned the leaues of manie bookes : but he which knoweth and can giue good and wholsome counsell.

Anacharsis said; Thou shalt promise me not to be importune with me to receiue any thing of thee : for the day thou shalt corrupt me with gifts, it is necessarie that I corrupt thee with euill counsell.

Corruption
to be shun-
ned.

It is easie to speake well, and hard to worke well : for there is nothing in the world better cheape than counsell.

By the counsell of wise men that thing is kept and maintained, which by the strength of valiant men is gotten.

Ripe counsels proceed not from the man that hath trauelled into many countries, but from him that hath felt himselfe in manie dangers.

Good counsell auoideth mishap. One wise to counsell another.

It is impossible that there should any misfortune happen whereas ripe counsell is.

To giue counsell to the wise man, it is either superfluous, or commeth of presumption though it be true: yet I say in like maner, that the diamond being set in gold looserth not his vertue, but rather increaseth in price: so the wiser that a man is, so much the more he ought to knowe and desire the opinion of others, certainly he that doth so cannot erre: for no mans owne counsell aboundeth so much, but that he needeth the counsell and opinion of others.

We ordaine that none be so hardie to giue counsell, vnlesse therewith he giue remedie: for to the troubled hart words comfort little, when in them there is no remedie.

Womens counsell. It is meant but of the common sort.

The woman is hardie that dare giue counsell to a man; and he more bold that taketh it of a woman: but I say he is a foole that taketh it; and he is a more foole that asketh it; but he is most foole that fulfilleth it.

Children and youth.

Childrens inheritance.



It is better to leaue vnto children good doctrine whereby they may liue, than euill riches wherby they may perish. And the cause is that many mens children haue beene through the hope they had to inherit their fathers goods, vndone, and afterward gone a hunting after vices: for they seldome do any woorthie feates, which in their youth inherit great treasures.

It is better to haue children poore and vertuous, than rich and vicious.

To be poore or sick is not the greatest miserie, neither to be

be whole and rich is the chiefeſt felicitie : for there is no ſuch felicitie to fathers to ſee their children vertuous.

A great felicitie to parents to ſee vertuous children.

It is an honor to the cuntry that fathers haue ſuch children that will take profit with their counſell : and contrariwiſe, that the children haue ſuch fathers as can giue it them.

The father ought to deſire his ſonne only in this cauſe, that in his age he may ſuſtaine his life in honor : and that after his death he may cauſe his fame to liue. If not for this, at the leaſt he ought to deſire him, that in his age he may honor his hoare head, and that after his death he may inherit his goods. But we ſee few do this in theſe daies, except they be taught of their parents the ſame in youth : for the fruit doth neuer grow in the harueſt, vnleſſe the tree doth beare bloſſoms in the ſpring.

Duty of children.

Too much libertie in youth is no other but a propheſie, and manifeſt token of diſobedience in age.

Libertie in youth.

It is a grieſe to ſee, and a monſtrous thing to declare the cares which the fathers take to gather riches, and the diligence that children haue to ſpend them.

Parents great care quickly waſted.

There can be nothing more vniuſt, than that the yong and vicious ſonne ſhould take his pleaſure of the ſweate of the aged father.

The father that inſtructeth not his ſonne in vertue in his youth, is leſſe blameworthy if he be diſobedient in age.

It is a good token when youth before they know vices, haue beene accuſtomed to praſtiſe vertue.

It is pitifull to ſee, and lamentable to behold a yoong child how the blood doth ſtir him; the fleſh prouoke him to accompliſh his deſires; to ſee ſenſualitie go before, and he himſelfe to come behinde; the malicious world to watch him; and how the diuell doth tempt him; and vices blind him; and in all that is ſpoken to ſee the father ſo negligent, as if he had no children: where indeede the old man by the few vertues that he had in his youth might eaſily haue knowne the infirmities, as vices wherewith his ſonne was compaſſed.

Senſualitie in children.

If the expert had neuer been ignorant ; if the fathers had neuer been children ; if the vertuous had neuer been vicious ; if the fine wits had neuer been deceiued ; it had been no maruell though fathers were negligent to bring vp their children.

Experience
the best
schoole-
maister.

Little experience excuseth men of great offences ; but since thou art a father, and first a sonne ; since thou art old, and hast been yoong : and besides all this, pride hath inflamed thee ; lechery hath burned thee ; wrath hath wounded thee ; negligence hath hindered thee, and gluttonie surfeited thee : tell me since so many vices hath rained in thee, why hast thou not an eie to the childe of thine owne blood begotten ?

It is impossible that the childe which with many vices is assaulted, and not succored, but in the ende he should be infamed : and to the dishonor of the father most wickedly ouercome.

It is not possible to keepe meate well sauored, vnlesse it be first salted : it is impossible that fish should liue without water : it is not vnlikely, but the rose which is ouergrown with the thorne should wither : so is it impossible that fathers should haue any comfort in their children, vnlesse they instruct them in vertue in their youth.

Inheritance
belonged
not to the
eldest, but
to the most
vertuous.

The Lydes ordained a law, that if a father had manie children, that the most vertuous should inherite the goods and riches, and if they be vicious no one to inherit : for the goods gotten with trauell of vertuous fathers ought not by reason to be inherited with vicious children.

I do not maruell that the children of princes and great Lords be adulterers, and bellie gods : for that on the one part youth is the mother of idlenes, and on the other little experience is the cause of great offences : and which more is, the fathers being dead, the children inherite the fathers goods being with vices loden, as if they were with vertues endued.

The instructors and teachers of youth ought to be informed what vices or vertues their children are most inclined

ned vnto, and this ought also to be to incourage them in that that is good, and contrarie to reprocue them in all that is euill.

The more a man giueth a noble mans sonne the bridle, the more hard it is for them to receiue good doctrine.

Augustus the Emperor said to the senate: If my children will be good, they shall sit heerafter where I do now: but if they be euill I will not their vices be reuerenced of the senators: for the authoritie and grauitie of the good ought not to be imploied in the seruice of those that be wicked.

What a thing it is to see the sonne of a laborer, their coate without points; their shirt torne; their feete bare; the head without a cap; the bodie without a girdle; in sommer without a hat; in winter without a cloke; eating course bread; lieng on straw or on the earth: and in this state so well giuen and vertuous, that diuers do wish to haue such a sonne.

Difference
betwixt the
poore mans
sonne and
the rich.

On the other side, to behold noble mens sonnes brought vp and nourished betweene Hollande sheetes laide in a costly cradle, shaped after the new fashion; they giue the nurse what she will desire; if perchance the childe be sicke they change the nurse, or appoint him a diet; the father and mother so carefull and diligent, that they sleep neither night nor day: all the house watcheth: eateth nothing but the broth of chickens; asketh nothing but it is giuen him immediately. It is a world to see the waste that a vaine man maketh in bringing vp his childe; specially if he be a man somewhat aged, and that hath at his desire a childe borne: he ceaseth not to spend so much of his goods in bringing vp of him wantonly while he is yoong, that oftentimes he wanteth to marrie him when he cometh to age.

The poore bringeth vp his children without the prejudice of the rich, and to the profite of the common welth; but the rich bringeth vp his children with the sweate of the poore, and to the dammage of the common welth: it is

is reason therfore that the Wolfe that deuoureth vs should die, and the sheepe which clotheth vs should liue.

Negligence
in educating
children.

Oftentimes parents for tendernes will not haue their children brought vp in learning; sayeng, there is time enough & leisure to be taught. And further to excuse their error, they affirme if the child should be chastned, it would make him both sicke and foolish. But what is their ende, they become slanderous to the cōmon wealth: infamous & disobedient to their parents: so euill in conditions: so light & vnaduised in behauior: so vnmeet for knowledge: so inclined to lies: so enuying the truth, that their fathers would not only haue punished them with sharpe correctiō, but also would reioice to haue them buried out of the way.

Whilest the Palme tree is but yoong and little, a frost doth easily destroy it: so whilst the child is yong if he haue not a good tutor, he is easily deceiued with the world.

It is impossible that in any citie there be a good common wealth, except they be carefull for the well bringing vp of children.

Why many
noble mens
children are
wicked.

The cause is the couetousnes of the master, who suffreth their pupils to run at their owne wils when they be yoong, to the ende to win their harts when they be olde, so that their extreme couetousnes causeth rich and good mens sonnes to be euill and vicious.

Dutie of pa-
rents.

The father is bound no more towards his childe but to banish him from his pleasures, and to giue him vertuous masters.

All the vertues that yoong men do learne, doth not them so much profite, as one onely vice doth them hurt if they do thereto consent.

Play in
youth.

Children ought not to vse any pastime except there be therein contained some commendable exercise: for if in youth he dare play a point, it is to be feared when he cometh to yeeres he will play his coate.

Play is not forbidden yoong children for the money that they lose, but for the vices they win thereat, and corrupt maners which therof they learne.

Of yoong men light and vnconstant, commeth oftentimes an old man fond and vnthrifitie: of too hardie commeth rebellious and seditious persons: and of vnshamefastnes, slanderous persons.

What is laid
in youth is
hatched in
age.

What auaieth children to be faire of countenance; well disposed of bodie; liuely of spirite; white of skin; to haue yealow haire; to be eloquent in talking; profound in science: if with all these that nature giueth them they be bold in that they do, and shameles in that they say?

Sensualitie and euill inclination of the wanton childe, ought to be remedied by the wisedome of the chaste master.

Sensualitie
remedied.

The trees that bud and cast leaues before the time come, hope is neuer to eate of their fruit in season: so when children haunt the vice of the flesh whilest they be yoong, there is small hope of goodnes to be looked for in them when they be olde: for the older they waxe, the riper be their vices.

Masters would correct the childe, but fathers and mothers forbid them. Little auaieth one to pricke the horse with the spur, when he that sitteth vpon him holdeth back with the bridle.

Of Death.



If we would consider the corruption wherof we are made; the filth wherof we are engendred; the infinit trauell whereunto we are borne; the long tediousnes wherewith we are nourished; the great necessities and suspitions wherin we liue; and aboue all the great perill wherein we die; we finde a thousand occasions to wish death, and not one to desire life.

The excellencie of the soule laide aside, and the hope which we haue of eternall life, if man do compare the

captiuitie of men to the libertie of beasts : with reason we may see that the beasts do liue a peaceable life , and that which man doth lead, is but a long death.

What death
is better than
life.

I had rather chuse an vnfortunate life and an honorable death, than an infamous death and an honorable life.

That man which will be accounted for a good man, & not noted for a bruit beast, ought greatly to trauell to liue well, and much more to die better : for that euill death maketh men doubt that the life hath not been good, and the good death is an excuse of an euill life.

The dead do rest in a sure hauen, and wee faile as yet in raging seas.

If the death of men were as beasts, that is to wit, that there were no furies nor diuels to torment them, & that God should not reward the good : yet we ought to be comforted to see our friends die if it were for none other cause, but to see them deliuered from the thraldome of this miserable world.

The pleasure that the Pilote hath to be in a sure hauen; the glory that the captaine hath to see the day of victorie; the rest that the traeller hath to see his iorney ended; the contentation that the workman hath to see his worke come to perfection; all the same haue the dead, seeing themselues out of this miserable life.

Whom we
should
mourne for.

If men were born alwaies to liue, it were reason to lament them when we see them die : but since it is truth that they are borne to die, we ought not to lament those which die quickly : but those which liue long, since thou knowest he is in place where there is no sorrow but mirth; where there is no paine but ease; where he weepeth not but laugheth; where he sigheth not but singeth; where he hath no sorowes but pleasures; where he feareth not cruel death but enioyeth perpetuall life.

The true widdowe ought to haue hir conuersation among the liuing, and hir desire to be with the dead.

Death is the true refuge; the perfite health; the sure hauen; the whole victorie; finally after death we haue nothing

nothing to bewaile, and much lesse to desire.

Death is a dissolution of the body; a terror to the rich; a desire of the poore; a thing inheritable; a pilgrimage vncertaine; a theefe of man; a kind of sleeping; a shadow of life; a separation of the liuing; a company of the dead; a resolution of all; a rest of trauels; & the end of all idle desires.

*A definition
of death.*

If any dammage or feare be in him who dieth, it is rather for the vice he hath committed, than feare of death.

There is no prince nor knight, rich nor poore, whole nor sicke, luckie nor vnluckie, with their vocations contented, saue onely the dead which are in their graues at rest and peace.

If in youth a man liue well, and in age studie to die well, and his life hath been honest; his hope is that death will be ioyfull: and although he hath had sorow to liue, he is sure he shall haue no paine to die.

This equal iustice is distributed to all, that in the same place where we haue deserued life, in the same we shal be assured of death.

Cato being praised of the Romanes for his courage at his death; laughed: they demanded the cause why he laughed; he answered, Ye maruell at that I laugh, and I laugh at that you maruell: for the perils and trauels considered wherein we liue, and the safetie wherein we die, it is no more needfull to haue vertue and strength to liue, than courage to die.

*A worthie
saying.*

We see shamefast and vertuous persons suffer hunger, cold, thirst, trauel, pouertie, inconuenience, sorow, enmities and mishaps, of the which things we were better to see the end in one day, than to suffer them euery hower: for it is lesse euill to suffer an honest death, than to endure a miserable life.

The day when we are born, is the beginning of death; and the day wherein we die, is the beginning of life.

If death be no other but an ending of life, and that whiles we liue we carrie death; then reason perswadeth vs to thinke that our infancie dieth, our childhood dieth,

*An excellent
reason.*

An excellent
reason.

our manhood dieth, and our age shall die; wherof we may conclude that we are dieng euery yeere, euery day, euerie houre, and euery moment.

Diuers vaine men are come into so great follies, that for feare of death they procure to hasten death. Hauing thereof due consideration, me seemeth that we ought not greatly to loue life, nor with desperation to seeke death: for the strong and valiant man ought not to haue life so long as it lasteth, nor to be displeased with death when it cometh. In such sort therefore ought men to liue as if within an houre after they should die.

If we trauell by long waies and want any thing, we borrow of our companie; if they haue forgotten ought, they returne to seeke it at their lodging, or else they write vnto their friends a letter: but if we once die, they will not let vs returne againe, we cannot, and they will not agree that we shall write, but such as they shall finde vs, so shall we be iudged; and that which is most fearefull of all, the execution and sentence is giuen in one day.

Let not men leaue that vndone till after their death, which they may do during their life; nor trust in that they command, but in that they do whilest they liue; nor in the good woorks of another, but in their owne good deeds: for in the ende one sigh shall be more woorth, than all the friends of the world. I exhort therefore all wise and vertuous men, and also my selfe with them, that in such sort we liue, that in the end we liue for euer.

Good coun-
sell at the
houre of
death.

Those that visite the sicke, ought to perswade them that they make their testaments, confesse their sins, discharge their conscience, receiue the sacraments, and reconcile themselves to their enemies.

Manie in our life time do gape after our goods, and fewe at our death are sorie for our offences.

The wise and sage before nature compelleth them to die, of their owne wils ought to die; that is to say, before they see or fee the pangs of death, they haue their consciences readie prepared.

What

What loseth a wise man to haue his will well ordained; what loseth he of his credite, who in his life time restoreth, which at his death he shall be constrained to render? Wherein may a man shew his wisdom more, than willingly to be discharged of that which otherwise by process they will take from him?

How many Lords which for not spending one day about their testament, haue caused their heires all the dayes of their life after to be in trauerse in the law, so that in supposing to haue left them wealthie, haue left them but attorneys in the law?

The inconveniences for not making a will.

The true christian and vnfeined ought euery morning so to dispose his goods and correct his life, as if he should die the same night, and so to commit himselfe to God at night, as if he hoped for no life vntill the morning.

Princes and Lords ought to be perfect before they be perfect; to end before they end; to die before they die; to be mortified before they be mortified: if they do this, they shall as easily leaue their life, as if they changed from one house to another.

The most part of men delight to talke with leisure; to drinke with leisure; to eate with leisure; and to sleepe with leisure; but they die in haste: for we see them send for their ghostlie father in haste; to receiue the sacrament in haste; to make their wils by force; to vse conference so out of season, that oftentimes the sicke hath lost his senses, and giuen vp the ghost before any thing be perfectly ordered.

What auaieth the shipmaister after the ship is sunke; what do weapons auaille after the battell is done; what pleasure after men are dead? likewise what auaieth the godlie instructor when the sicke is heauie and bereft of his senses; or to vnlocke his conscience, when the key of his toong is lost?

Let vs not deceiue our selues, thinking in age to amend, and to make restitution at our death: for it is not the point of wise men, nor of good Christians to desire so much time

to

to offend, and yet will neuer spie any time to amend.

Would to God that the third part of time which men do occupie in sinne were imployed about the meditation of death; and the cares which they haue to accomplish their fleshlie lusts were spent in bewailing their filthie finnes.

All worldlings do willingly sinne vpon hope onely in age to amend, and at death to repent: but they that in this hope sinne, what certaintie haue they of amendment, and assurance to haue long warning ere they die, sith in number there are more yong than old which die?

Repentance. The omnipotencie of the diuine mercie considered the space of an houre sufficeth, yea too much to repent vs of our wicked life: but yet I counsell all, sith the sinner for his repentance taketh but one hower, that it be not the hower too late.

Repentance. The sighes and repentance which proceedeth from the bottome of the hart, do penetrate the high heauens: but those which come of necessitie do not pearce the feeling of the house.

The benefite of death. What wrong doth God offer vnto vs when he calleth vs away: seeing from an old decaied house he is to change vs to a new builded pallace?

The graue. What other thing is the graue but a strong fort, wherein we shut our selues from the assaults of life, and broiles of fortune: for we ought to be more desirous of that we find in death, than of that we leaue in life.

Two things cause men loth to die: the loue they haue to that they leaue, or else the feare of that they deserue.

Now I enter into the field, not where of the wilde beasts I shall be assaulted: but of the hungrie woorms deuoured.

We ought not to lament the death allotted, but the life that is wicked: that man is very simple that dreadeth death, for feare to lose the pleasures of life.

There is nothing that shorteneth more the life of man, than vaine hope and idle thoughts.

The great estimation that we haue of this life causeth that

that death seemeth to vs sudden, and that the life is ouertaken by vnwarie death, but this is a practise of the children of vanitie: for that by the will of God death visiteth vs, and against the will of man life forsaketh vs.

To the stout harts and fine wits this is a continuall torment and endlesse paine, and a woorme that alwaie gnaweth, to call to mind that he must lose the ioifull life which he so entirely loued, and taste the fearfull death that he so greatly abhorred.

O cursed & wicked world, thou that sufferest things neuer to remaine in one state! for whē we are in most prosperitie, then thou with death dost persecute vs most cruelly.

Death is a patrimonie which successiuelly is inherited; but life is a right which daily is surrendred: for death accounteth vs so much his owne, that oftentimes vnwares he commeth to assault vs: and life taketh vs such strangers, that oftentimes we not doubting thereof vanisheth away.

When death hath done hir office, what difference is there betweene the faire and the fowle in the graue?

The man which is loden with yeeres; tormented with diseases; pursued with enemies; forgotten of his friends; visited with mishaps; charged with euill will and pouertie, is not to demand long life, but rather to imbrace death.

When death
is to be desired.

Death is that from whence youth cannot flie a foot, and from whence age cannot escape on horsebacke.

Discord, Enimities, and Variance.

FOr all that we can see, heare, or trauell, and all that we can do, we did neuer see nor heare tell of men that haue lacked enemies. For either they be vicious or vertuous: and if they be vicious and euill, they are hated of the vertuous; if they be good and vertuous, they are continually hated and persecuted of the euill.

In

Discord in
armies.

In great armies the discord that among them arise doth more harme, than the enimies against whome they fight.

Dispossessed.

Manie vaine men do raise dissentions and quarrels among people, thinking that in troubled water they should augment their estate, whereas in short space they do not onely lose their hope of that they sought, but are put out of that they possessed. For it is not onely reasonable, but also most iust, that they by experience feele that, which their blind malice will not suffer them to knowe.

Enuie.



Gainst enuie is no fortresse, nor caue to hide, nor high hill to mount on, nor thicke wood to shadow in, nor ship to scape in, nor horse to beare away, nor monie to redeeme vs.

Enuie is so venemous a serpent, that there was neuer mortall man among mortals that could scape from the biting of hir tooth; the scratching of hir nailes; defiling of hir feete; and the casting of hir poison.

Enuie is so enuious, that to them which of hir are most denied and set farthest off, she giueth most cruell strokes with hir feete.

Stingeth to
death.

The maladie of enuie rankleth to death, and the medicine that is applied will not assure life.

I cannot determine which is the best, or to say more properly, which is the woorst; extreme miserie without the danger of fortune, or extreme prosperitie that is alwaies threatened to fall.

I had rather mine enimies had enuie at my prosperitie, than my friends at my pouertie.

It is hard to giue a remedie against enuie, sith all the world is full thereof.

We see that we be the sons of enuie, & we liue with enuie, & he that leaueth most riches, leaueth the greatest enuie.

The

Euill and wicked men, with their vices.

25

The riches of rich men is the seed of enuie to the poore; and bicause the poore man lacketh and the rich hath too much, causeth discord among the people.

There were two Greekes, the one *Achilles*, the other *Thiestes* *Homer.* the which *Achilles* being extreme rich, was persecuted with enuie; the other which was *Thiestes* fore noted of malice, but no man enuied at him.

I had rather be *Achilles* with his enuie, than *Thiestes* without it.

And in case all do vs dammage with enuie, yet much more harme doth a friend than an enimie; for of mine enuious enimie I will beware, and for feare I will withdrawe: but my friend with his amitie will beguile me, and I by my fidelitie shall not mistrust it.

Among all mortall enimies there is none worse than a friend that is enuious of my felicitie.

Honor, vertue, and riches in a man are but a brand to light enuie to all the world.

Thales being asked when the enuious man was quiet; he answered, When he seeth his enimie dead, or vtterly vndone: for truly the prosperitie of a friend is a sharpe knife to the enuious hart.

The outward malicious word is a token of the inwarde enuious hart.

What friendship can there be amongst enuious men, seeing the one purchaseth, and the other possesseth.

Euill and wicked men, with their vices.



He euill men do offende vs more which we finde, than doth the good men which we lose: for it is great pitie to see the good and vertuous men die, but I take it to be more sorrow to see the euill and vicious men liue. The good man though he die, liueth; the euil though he liue, dieth.

E 1

Let

Euill and wicked men,

Let vs compare the trauels which we suffer of the elements with those which we endure of the vices, and we shall see that little is the perill we haue in the sea and the land, in respect of that which encreaseth of our euill life.

Is not he in more danger that falleth through malice into pride, than he which by chance falleth from a high rocke? is not he who with enuie is persecuted in more danger, than he that with a stone is wounded? are not they in more perill that liue among vicious men, than others that liue among brute and cruell beasts? Do not those which are tormented with the fire of couetousnes suffer greater danger than those which liue vnder mount Etna? Finally they be in greater perils which with high imaginations are blinded, than the trees which with importunate winds are shaken.

The reason
why vice is
more follow-
ed than ver-
tue.

Traian the Emperor demanding of *Plutarke* why there were more euill than good, and more that embraced vices, than followed vertues; answered, As our naturall inclination is more giuen to lasciuiousnes and negligence, than to chastitie and abstinence; so the men which do enforce themselues to follow vertue are few, and those which giue slacke the reines to vices, are many. And this proceedeth that men do follow men, and that they suffer not reason to follow reason.

The remedies which the world giueth for the troubles, certainly are greater trauels than the trauels themselues: so that they are salues which do not heale our wounds, but rather burne our flesh.

As *Herennius*
did by his
master *Tully*.

Do you not know that extreme hunger causeth beasts to deuour with their teeth the thing that was bred in their intrals: by experience we see that the wormes deuour the timber wherein they were bred, and the mothes the clothes wherein they were bred: and so somtimes a man bringeth him vp in his house which afterwards taketh his honor and life from him.

As the shamefast man should not be denied in any his requests being honest, so the shameles and importunate
man

man should be denied whatsoeuer he demandeth.

The ill rest and conuersation of them that liue, cause vs to sigh for the company of them that be dead.

Vniuerfally the noble hart can endure all trauels of mans life vnlesse it be to see a good man decay, and the wicked to prosper, the which no valiant hart can abide, neither toong dissemble.

Of right ought that common wealth to be destroyed which once hath been the flower of all vertues, and afterward becommeth most abhominable and defiled with all vices.

If the euill liue, he is sure to fall; if the good die not, we doubt whether euer he shall come to honor.

The wickednesse of children are swords that passe through the harts of their fathers.

Proud and stout harts obtaining that which they do desire, immediately begin to esteeme it as nothing.

Tyrannous harts haue neuer regard to the honour of another, vntill they haue obtained their wicked desires.

The harts that be proud are most commonly blinded, proud and ambitious harts know not what will satisfie them.

If thou be giuen to ambition, honor may and will deceiue thee; if to prodigalitie, couetousnes often beguileth thee; if to pride, all the world will laugh thee to scorne in such sort; that they will say, thou followest will and not reason; thine owne opinion rather than the councell of another; embracing flatterers rather than repelling the vertuous, for that most sorts had rather be commended with lies, than reprooued with truth.

That man which is brought vp in debates, dissentions and strife, all his felicitie consisteth in burning, destroying and bloudshedding: such works for the most part proceed not from a creature nourished among men on the earth, but rather of one that hath been brought vp among the infernall furies of hell.

Where vices haue raigned long time in the hart, there

Vices.

Pride.

Tyrannie.

Proud harts.

Ambition,
prodigalitie,
and pride.

A quarreller.

Vices.

death onely and no other hath authoritie to plucke vp the rootes.

To whom is he more like which with his toong blaseth vertues, and imploiet his deeds to all vices, than to the man that in one hand holdeth poison to take away life; and in the other treacle to resist death.

None bolder
than blinde
bayards.

I haue mused which of these two are greater; the dutie the good hane to speake against the euill, or else the audacitie the euill haue to speake against the good: for in the world there is no brute beast so hardie, as the euill man is that hath lost his fame.

I would al men would call this to memorie, that among euill men the chiefeſt euill is, that after they haue forgotten themſelues to be men, and exiled both truth and reaſon, with all their might they go againſt truth with their words, and againſt good deeds with their toongs.

Though it be euill to be an euill man, yet it is much woorſe not to ſuffer another to be good, which aboue al things is to be abhorred, and not to be ſuffered.

The ſhame-
les man.

Truely the ſhameleſſe man feeleth not ſo much a great ſtriſe of correction, as the gentle hart doth a ſharpe word of admonition.

In the man that is euill there is nothing more eaſier than to giue good counſel, and there is nothing more harder than to worke well.

Vnder the chriſtall ſtone lieth oftentimes a dangerous woorme; in the faire wall is nourished the venomous coluber; within the middle of the white tooth is engendred grieſe to the gums; in the fineſt cloth is the moth ſoonest found; and the moſt fruitfull tree by woorms doth ſoonest periſh: ſo vnder the cleane bodie and faire countenance are hid many and abhominable vices.

Beautie ſin-
neth.

Truely not onely to children that are not wiſe, but to all other which are light and fraile, beautie is nothing elſe but the mother of all vices, and the hinderer of all vertues.

Beautie ſu-
perfluouſ.

There is nothing more ſuperfluouſ in man and leſſe neceſſarie than the beautie of the bodie: for whether we
be

be faire or fowle, we are nothing the more beloued of God, or hated of wise men.

The man of a pleasant toong and euill life is he, which with impostumes vndoeth the common wealth.

Sensualitie maketh vs inferior to beasts, and reason maketh vs superior to men. Sensualitie.

He that knoweth most the course of the elements is not called wise; but he which knoweth least the vices of this world: for the good philosopher profiteth more by not knowing the euill, than by learning the good.

Quarrellers and malicious persons will haue their words by weight and measure, but the vertuous and patient men regard the intentions. Quarrellers.

Men naturally desire honor in their life, and memorie after death; therefore I say as they come and attaine thereunto by high, noble, and heroicall facts: so memorie is left by the good and legitimate children. For the children that are borne in adulterie are begotten in sinne: and that memorie is infamous. How men shall leaue a good memorie behinde them.

Adulterers are not only taken among Christians for offenders, but also among the Gentils they are counted infamous. If the Gentils feared infamie, the Christians ought to feare both infamie and paine. Adulterers.

Men are so euill and wicked, that they behold to the vttermost the offences of an other, but will not heare the faults of himselfe.

It is a naturall thing, that when a man hath committed any vice, foorthwith it repenteth him of his deede, and so againe after his new repētance, he turneth to his old vices.

Where the soule doth not shew hir selfe mistres, it wanteth but little, but that the man remaineth a beast. Man a beaft.

The euill do refraine more from vice for feare of punishment, than for any desire they haue of amendment.

The Romans did not permit that liers nor deceiuers should be credited by their othes, neither would they permit or suffer them to sweare. Liers and deceiuers.

The simple man slaieth but one man with his sword of wrath, Ill works.

Of Fame and Infamie.

wrath, but the sage killeth manie by the ill example of his life.

Eloquent
men.

There is no man by his eloquence may haue such renowne, but in the end may lose it by his euill life : for he is vnwoorthie to liue amongst men, whose words of all are approoued, and his works of all are condemned.

There is no beard so bare shauen, but that it will grow againe : I meane there is no man of so honest a life, but if a man make inquisition he may find some spots therein.

Prinie forni-
cation or
carnall pil-
grimage.

Oftentimes they say they haue been on pilgrimage at some deuout Saint that is dead, when indeed they haue been imbracing the bodie of some faire harlot aliue.

Of Fame and Infamie.



He infamie of the slanderous shal neuer die: for he neuer liued to die wel.

To die wel doth couer an euill fame, and to make an end of an euill life doth begin a good fame.

When a noble man shall aduenture to hazard his person & his goods, he ought to do it for a matter of great importance : for more defamed is he that ouercommeth a poore laborer, than he which is overcome of a sturdie knight.

The losse of children and temporal goods cannot be called losse, if the life be safe, and renowne remaine vndefiled.

Of the good man there is but a short memorie of his goodnes : if he be euill his infamie shal neuer haue end.

If he deserue great infamie which worketh euill in his life, truly he deserueth much more, which trauelleth to bring that euill in vre, that shal continue after his death: for mans malice doth rather pursue the euil, which the wicked do inuent, than the good which vertuous men do begin.

Noble harts ought little to esteeme the increase of their riches, and ought greatly to esteeme the perpetu-
tie

tie of their good name.

The good life of the child that is aliue keepeth the renowne of the father that is dead.

The glorie of the scholler alwaies redoundeth to the honor and praise of the maister.

First, that he be fortie yeeres of age, bicause the maister that is yoong is ashamed to command : if he be aged he is not able to correct.

What is required in good tutors.
40. yeers old
Honest.

Secondly, he ought to be honest, and that not onely in purenes of conscience, but in the outward appeerance and cleannes of life : for it is impossible that the child be honest, if the maister be dissolute.

Thirdly, they ought to be true in words and deedes : for the mouth that is alwaies full of lies ought not by reason to be a teacher of the truth.

True.

Fourthly, they ought of nature to be liberall : for oftentimes the couetousnes of maisters maketh and causeth the harts of princes to be greedie and couetous.

Liberall.

Fiftly, they ought to be moderate in words, and verie resolute in sentences : so that they ought to teach the children to speake little, and to harken much : for it is a great vertue in a prince or noble man to heare with patience, and to speake with wisedome.

Moderate.

Sixtly, they ought to be wise and temperate, so that their grauitie may restraine the lightnes of their schollers : for there can be no greater plagues to a realme than princes to be yoong, and their maisters light.

Wise.

It behooueth also that they be learned both in diuine and humane letters, in such sort that that which they teach princes by word, they may shew it by writing, to the end they may put the same in vre : for mens harts are sooner moued by the example of those that are past, than by the words of them that are present.

Learned.

Also he ought not to be giuen to vices of the flesh: for as they are yoong and naturally giuen to the flesh, they haue no strength to abide chaste, neither wisedome to beware of the snares: it is necessarie therfore that the maister

Continent.

be

Follie and foolish men.

be pure and honest; for the disciple shall hardly be chaste, if the maister be vicious.

Good conditions.

They ought to haue good conditions, bicause noble mens children being daintily brought vp, are more prone to learne euill than good conditions: the which their maisters ought to reforme more by good conuersation than by sharpe correction: for it chanceth oftentimes where maisters be cruell, the schollers be not mercifull.

Renowme.

Noble men neuer wan renowme for the pleasures they had in vices, but for the trauels they tooke in vertue.

Follie and foolish men, with their

vanities.



It is a signe of little wisdome and great follie for a man to answere suddenly to euery question.

As the wise man being demanded maketh a slow and graue answere: so the simple and foolish man being asked, answereth quickly and lightly.

The vanitie of the common people is of such a qualitie that it followeth new inuentions, and despiseth ancient customes.

Fortune.



Fall fals were alike, all would be cured with one salue; but some fall on their feet; some on their sides; others stumble and fall not; and others fall downe right, but some do giue them a hand: I meane some do fall from their estate, and lose no more but their substance; others fall, and for verie sorow lose not onely their goods, but their life withall; others there are which neither lose their life nor their goods, but their honor onely, and so according to the discretion of fortune, the more they haue, the more

more still they take from them.

It is greatly to be mused at, that fortune when she doth begin to ouerthrow a poore man, doth not onely take all that he hath from him, but also those which succor him, so that the poore man is bound more to lament his friends hurt than his owne lost.

He that de-
caiech loseth
goods and
friends.

The afflicted man doth most desire the change of fortune, and the thing which the prosperous man doth most abhorre, is to thinke that fortune is mutable : for the vnfortunate man hopeth for euery change of fortune to be made better, and the wealthie man feareth through euery change to be depriued of his house and liuings.

The sage prince and captaine in the warres should not rashly hazard his person, nor lightly or vnaduisedly put his life in the hands of fortune.

Sith fortune is a mistres in all things, and that to hir they do impute both good and euill works; he alone may be called a princely man, who for no contrarietie of fortune is ouercome; for truly that man is of a stout courage, whose hart is not vanquished by the force of fortune.

Sith all men naturally desire to be happie, he alone amongst others may be called happie, of whome they may truly say; He gaue good doctrine to liue, and least good example to die.

Happie.

Gentle harts do alter greatly, when they are aduertised of any sudden mishap.

I thinke him happie, who hath his bodie healthfull, and his hart at ease.

The misfortunes that by our follie do chance if we haue cause to lament them, we ought also to haue reason to dissemble them.

Misfortune.

I thinke him happie, who hath his bodie healthfull, and his hart at ease.

Vbi multum de intellectu, ibi parum de fortuna: Whereas is much knowledge, commonly there is little wealth.

Aristotle.

It is not good for a man to hazard that in the hands of fortune,

Of Friendship and Friends.

fortune, which a man may compasse by friendship.

The vnluckie man were better be with the dead, than remaine heer with the liuing.

It is commonly seene, that when fortune exalteth men of low estate to high degree, they presume much, & know little, and much lesse what they are woorth.

Of Friendship and Friends.



Hat onely is true friendship where the bodies are two, and the wils one.

I account that suspitious friendship where the harts are so diuided, that the wils are seuered: for there are diuers great friends in words which dwell but ten houses a sunder, and yet haue their harts ten miles distant.

The man that with words onely comforteth (in effect being able to remedie) declareth himselfe to haue been a fained friend in times past, & sheweth that a man ought not to take him for a faithfull friend in time to come.

If hitherto thou hast taken me for thy neighbor, I beseech thee from hencefoorth take me for an husband in loue; for a father in counsell; for a brother in seruice; for an aduocate in the Senate; for a friend in hart.

In the inconueniences of our friends if we haue no facultie or might to remedie it, at the least we are bound to bewaile it.

Thy anguish and grieve doth so torment me, that if God had giuen power to wofull men to depart with their sorowes, as he hath giuen power to the rich to depart with their goods; by the faith I owe vnto God, as I am the greatest of thy friends, so would I be he that should take most part of thy griefs.

I see not why mishaps ought patiently to be suffered, but bicause in those we are to trie our faithfull friends.

In battell the valiant man is knowne; in tempestuous stormes the pilote; by the touchstone gold is tried; and in aduer-

aduerfitie a friend is knowne.

If true friends cannot do that which they ought, yet they accomplifh it in dooing that which they can.

He that promifeth and is long in fulfilling, is but a flacke friend: he is much better that denieth foorthwith, bicaufe he doth not deceiue him that asketh.

There is nothing more noifome than to iudge a contention betwixt two friends: for to iudge betweene to enemies, the one remaineth a friend; but to iudge betweene two friends, the one is made an enimie.

In one thing only men haue licence to be negligent, that is, in choofing of friends. Slowly ought thy friends to be chofen, and neuer after for any thing to be forfaken.

The griefs that lie buried in the wofull hart, ought not to be communicated but to a faithfull friend.

Griefe to be
reuealed to
none but to
faithfull
friends.

I do not giue thee licence that thy thought be fufpicious of men, fith thou of my hart art made a faithful friend: for if vnconstant fortune do trust me to gather the grape, be thou affured thou fhalt not want of the wine.

Two things are to be refpected, not to reuenge thy felfe of thine enemies, neither to be vnthankfull to thy friend.

He poffeffeth much which hath good friends: for manie aide their friends when they would haue holpen them more if they could, for the true loue is not wearied to loue, nor ceafeth not to profite.

One friend can do no more for an other, than to offer him his person and to depart with his goods.

It is a generall rule among the phifitions that the medicines do not profite the ficke, vnleffe they firft take awaie the opilation of the ftomacke; euen fo no man can fpeake to his friend as he ought, vnleffe before he fhew what thing greeueth him.

The hart neuer receiueth fuch ioy as when he feeth him- felfe with his defired friend.

Friends for their true friends ought willingly to fhed their blood, and in their behalfe without demaunding,

Of Friendship and Friends.

they ought also to spend their goods.

The paine is greater to be void of assured friends, than assault is dangerous of cruell enemies.

Our chests and harts ought alwayes to be open to our friends.

Friendship that is earnest requireth daily communication or visitation. A man ought not in any affaires to be so occupied that it be a lawfull let not to communicate or write vnto his friend.

Where perfit loue is not, there wanteth alwaies faithfull seruice : and for the contrarie, he that perfectly loueth, assuredly shall be serued. I haue been, am, and will be thine, therefore thou shalt do me great iniurie if thou be not mine.

I haue not seen any to possesse so much; to be woorth so much; to know so much; nor in all things to be so mightie, but that one day he shall need his poore friend.

What a true
friend is,
displaid.

The man that loueth with his hart, neither in absence forgetteth, nor in presence becommeth negligent; neither in prosperitie he is proud, nor yet in aduersitie abie& ; he neither serueth for profit, nor loueth for gaine : and finally, he defendeth the cause of his friend, as if it were his owne.

We ought to vse friends for foure causes.

Conuer-
sation.

1 We ought to haue the companie of friends to be conuersant withall : for according to the troubles of this life there is no time so pleasantly consumed, as in the conuersation of an assured friend.

Open our
secrets.

2 We ought to haue friends to whome we may disclose the secrets of our hart : for it is much comfort to the wooll hart to declare to his friend his doubts, if he doth perceiue that he doth feele them indeed.

Helpe ne-
cessities.

3 To help vs in our aduersities; for little profiteth my hart in teares to bewaile, vnles that afterward in deed he will take paines to ease him.

Protectors.

4 We ought to seeke and preserue friends, to the end they may be protectors of our goods, and likewise iudges

ges of our euils: for the good friend is no lesse bound to withdraw vs from vices whereby we are slandered, than to deliuer vs from our enimies by whom we may be slaine.

The Iustice and punishment of God, together with his mercie, good- *nesse, and purpose.*



Hen man is in his chieftest brauerie, and trusteth most to mens wisdom; then the secret iudgement of God soonest confoundeth and discomforteth him.

The mercie and iustice of God goeth alwaies together, to the intent the one should encourage the good, and the other threaten the euill.

I would to God we had so much grace to acknowledge our offences, as God hath reason to punish our sinnes.

The great mercy of God doth suffer much, yet our manifest offences deserue more.

With God there is no acception of persons, for he maketh the one rich, the other poore; the one sage, the other simple; the one whole, the other sicke; the one fortunate, the other vnluckie; the one seruant, the other master; and let no man muse thereat, for that such are his ordinances.

God impar-
tiall.

We see daily that it is impossible for mans malice to disorder that which the diuine prouidence hath appointed, but that which man in a long time decreeth, God otherwise disposeth in one moment.

It is requisite that God should order his purpose: for in the end sith man is man, in few things he cannot be either certaine or assured; and sith God is God, it is impossible that in any thing he should erre.

Things that are measured by the diuine iudgement, man hath no power with rasor to cut them.

As

Iustice and Iusticers.

As it is meet we should trust in the greatnes of Gods mercie, so likewise it is reason we should feare the rigor of his iustice.

God will punish malefactors.

It is the iust iudgement of God that he that committeth euill shall not escape without punishment, and he that counselleth the euill shall not liue vndefamed.

What the euill with their tyrannie haue gathered in many dayes, God shall take from them in one hower. Likewise what the good haue lost in many yeeres, God in one moment may restore.

God doth not put vs vnder good or euill fortune, but doth gouerne vs with his mercy and iustice.

Iustice and Iusticers.



T is an infallible rule and of humane malice most vsed, that he that is most hardy to commit greatest crimes, is most cruell to giue sentence against another for the same offence.

We behold our owne faults as through small nets, which causeth things to seeme the lesser: but we behold the faults of others in the water, which causeth them to seeme greater.

There is no God commandeth, nor law counselleth, nor common wealth suffereth, that they which are admitted to chastise liers, should hang them which saith truth.

I am of the opinion that what man or woman withdraweth their eares from hearing truth, impossible it is for them to apply their harts to loue any vertues, be it Senator that iudgeth; or Senate that ordaineth; or Emperor that commandeth; or Consull that executeth; or Orator that pleadeth.

They are vnwise that desire offices,

The opinion of all wise men is; that no man except he lacke wit, or surmount in follie, will gladly take on him the burden

burden and charge of other men.

A greater case it is for a shamefast man to take vpon him an office to please euery man, for he must shew a countenance outward, contrary to that he thinketh inward.

bicause they
are burdens.

He that will take charge to gouerne other, seeketh care and trouble for himself; enuy for his neighbors; spurs for his enimies; pouerty for his wealth; danger for his body; torment to his good renowme; and an end of his dayes.

The charge of Iustice should not be giuen to him that willingly offreth himselfe to it, but to such as by great deliberation are chosen.

The chusing
of a Iustice.

Men now a dayes be not so louing to the common wealth, that they will forget their owne quietnes and rest, and annoy themselues to do others good.

Iudges should be iust and vpright: for there is nothing decaieth more a common wealth, than a iudge who hath not for all men one ballance indifferent.

There are many in common wealths that are expert to deuise new orders, but there are few that haue stout harts to put the same in execution.

It is impossible for any man to minister iustice, vnles he know before what iustice meaneth.

It is impossible that there be peace and iustice in the common wealth, if he which gouerneth it be a louer of liers and flatterers.

That common wealth is greatly slandered, wherein the euill are not punished, nor the good honored.

The desire of commandement is become so licentious, that it seemeth to the subiect that the weight of a feather is lead; and on the contrarie it seemeth to the commanders, that for the flieng of a flie they should draw their swords.

Lightnes in
offenders.

There is no worse office among men, than to take the charge to punish the vices of another; and therefore men ought to flie from it as from the pestilence: for in correcting of vices, hatred is more sure to the corrector than a mendement of life is to the offender.

Hatred the
reward of
correction.

Reason

Iustice and Iusticers.

Reason it is that he or she which with euill demeanor haue passed their life, should by iustice receiue their death.

Matters of iustice consisteth more in execution than in commanding or ordaining.

Discipline.

That common wealth cannot decay where iustice remaineth for the poore; punishment for the tyrants; weight and measure plentifull; and chiefly, if there be good doctrine for the yoong, and little couetousnes in the old.

Correction executed after a good sort hath this proper-
tie, that it encourageth the good to be good, and feareth
the wicked from their wickednes.

If men were not endued with reason, and gouerned by
iustice; among all beasts none were so vnprofitable.

Iustice being taken away what are realmes but dennes
of theeues? For, to affirme that men can liue without iu-
stice, is as much to say as fishes can liue without water.

Do iustice thy selfe if thou wilt be a minister thereof: for
the good iudge with the right yarde of his owne life, ought
to measure the whole state of the common wealth.

O to how much is he bound that hath taken vpon him
to minister iustice! If such an one be an vpright man he
accomplisheth that whereunto he is bound; but if vn-
iust, iustly of God he ought to be punished, and likewise
of men to be accused.

Negligence
in iustice.

No man neglecteth iustice, but for want of knowledge
and experience; or else through abundance of affection
and malice.

Cause of
offences.

Musing with my selfe wherein so many dammages of
the common wealth did consist; such disobedience, such
contrarieties, so many theeues: in the end I find that all
or the most part proceed, in that they prouide for mini-
sters of iustice, not for conscience sake, but for couetous-
nes and ambitions sake.

Of iudges.

The vertuous and Christian iudge ought rather to shed
teares in the Church, than by affection of men to shed
blood in the seate of iudgement.

There

There are many iudges, which imploy their studie more to get friends, to mainetaine their state proudly, than for to read bookes to iudge mens causes vprightly.

Great shame ought they to haue, which take vpon them to correct others, when they haue more neede to be corrected themselues: for the blind man ought not to take vpon him to lead the lame.

If the poore come to demand iustice hauing no monie to giue; no wine to present; no friend to speake: after his complaint he receiue faire words, and promises of speedie iustice: but in the end he consumeth that he hath; spendeth his time; looseth his hope, and is voide of his sute although his cause be neuer so honest and good.

The poore mans sute for iustice.

If wee sigh with teares to haue good princes, we ought much more to pray, that we haue not euill officers.

What profiteth it the knight to be nimble, if the horse be not readie? What auaieth it the owner of the ship to be sage and expert, if the pilot be a foole and ignorant? What profiteth the king to be valiant and stout, and the captain in the war to be a coward? I meane what profiteth it a prince to be honest, if those that minister iustice be dissolute? What profiteth vs that the prince be true, if his officers be liars? What to be louing and gentle, and his officers cruell and malicious? What to be liberall, if the iudge that ministreth iustice be a briber & an open theefe? What to be carefull and vertuous, if the iudge be negligent and vicious? What auaieth it if he in his house be secret iust, if he trust a tyrant and an open theefe with the gouernment of the commonwealth?

Euery member ought to ioine with his head.

Iudges ought to be iust in their words; honest in their works; mercifull in their iustice; and aboue all, not corrupted with bribes.

It sufficeth not that iudges be true in their words; but it is very necessary that they be vpright in their dealings.

Iudges ought not to haue respect to those which desire them, but to that which they demand: for in doing their dutie their enimies will proclaime them iust; and contra-

riwise if they do that which they should not, their neereſt friends will count them tyrants.

Lycurgus made a law, whereby he inioined iudges not to be couetous, nor yet theeues : for the iudge that hath receiued part of the theft will not giue ſentence againſt the ſtealers therof.

Oftentimes it chanceth that iudges do eate the fruite, and the poore ſuter doth feele the morſell.

Sith frailtie in men is naturall, and the puniſhment they giue vs is voluntarie; let iudges ſhewe in miniſtring of iuſtice that they do it for the zeale of the common wealth, & not with a minde to reuenge.

Wicked
iudges.

The beginning of iudges are pride and ambition, their meanes is enuie and malice, and their end is death and deſtruction: for the leaues ſhall neuer be greene where the roots are drie.

Offices

Offices are ſometimes giuen to friends in recompence of friendſhip; ſometimes to ſeruants to acquit their ſeruice; ſometimes to their ſollicitors, to the end they ſhal not importune them : ſo that fewe remaine to the vertuous, which onely for being vertuous are provided.

Idlenes.

The gate
whereinto
euill ente-
reth.



Verie lightnes done in our youth breaketh downe a loope of our life; but idlenes wherby our enimie entreth is it, which openeth the gate to all vice.

Of idle motions and outragious thoughts the eies take licence without leaue, the mind altereth, and the will is hurt : and finally, thinking to be the white that amorous men ſhoote at, they remaine as a butt full of vices.

In conſclusion there is nothing that more chaſeth the ball of the thought in this plaie, than the hande ſet a worke.

There

There is nothing breedeth vice sooner in children, than when the fathers are too negligent, and the children too bold, as do not keepe the same from idlenes.

Parents do hatch idlenes in youth.

The prince that occupieth himselfe to heare vaine and trifling things, in time of necessitie shal not imploy himself to those which be of weight and importance: for idlenes and negligence are cruell enemies to wisedome.

Of knowledge, wisedome, foresight,
and vertue.



E cannot say that the man knoweth little, which doth know himselfe.

Man giuing his minde to seeke strange things, commeth to forget his owne proper.

We see by experience that in the fistula that is stopped, and not that which is open the surgeon maketh doubt; in the shalow water, and not in the deepe seas the pilot despaireth; the good man of arms is more afeard of the secret ambushment, than in the open battell. I meane that the valiant man ought to beware not of strangers, but of his owne, not of enemies, but of friends; not of the cruel war, but of the fained peace; not of the open dammage but of the priuie perill.

Foresight is good in all things.

In trust is treason.

How manie haue we seene whom the mishaps of fortune could neuer change, & yet afterward hauing no care she hath made them fall.

As ignorance is the cruell scourge of vertues, and spur to all vices: so it chanceth oftentimes that ouermuch knowledge putteth wise men in doubt, and slandereth the innocent: forasmuch as we see by experience the most presumptuous in wisedome, are those which fall into most perillous vices.

Ignorance and ouermuch knowledge.

The ende why men ought to studie is to learne to liue well: for there is no truer science in man than to knowe

The vse of
studie.

how to order his life well.

What profiteth it me to know much, if therby I take no profit; what to speake strange languages, if I refraine not my toong from other mens matters; what to studie many books, if I studie not but to beguile my friends; what to know the influence of the stars and course of the elements, if I cannot keepe my selfe from vices?

In all things we are so doubtfull, and in al our works so disordered, that at somtimes our vnderstanding is dul and loseth the edge; and at another time it is more sharpe than it is necessarie.

Pouertie causeth good mens children to be vertuous, so that they attaine to that by vertue which others come vnto by riches.

It is a rule that neuer faileth, that vertue maketh a stranger grow naturall; and vice maketh a naturall a stranger in his owne countrie.

It is impossible a yoong childe should be vicious, if with due correction he had been instructed in vertues.

Noble men enterprising great things, ought not to imploy their force as their noble hart willeth, but as wisedome and reason teacheth.

There is no man so wise and sage, but erreth more through ignorance, than he doth good by wisedome: and there is no man so iust, but wanteth much to execute true iustice.

Vertue.

The vertuous do so much glorie of their vertue, as the euill and malicious haue shame and dishonor of their vice: for vertue maketh a man to be temperate and quiet, but vice maketh him dissolute and wretches.

Wise men.

The lacke of a physition may cause danger in mans person, but the lacke of a wise man may set discord among the people.

Wise men.

Marcus Aurelius at his meate; at his going to bed; at his vprising; in his trauell; openly nor secretly suffered at any time that fooles should communicate with him, but onely wise and vertuous men, whom he alwaies entirely

entirely loued : he had reason therein ; for there is nothing, be it in iest or earnest, but is better liked of a wise man than of a foole.

If a prince be sad, cannot a wise man by the sayings of the holy scriptures counsell him better, than a foole by foolish words ?

If the prince will passe the time away, shall not he be more comforted with a wise man that reckoneth vnto him the sauorie histories done in times past, than harkening to a foole speaking foolishly, and declaring things dishonestly, and ripping vp the saiengs of the malicious of the time present ?

Wisedome
is pastime.

That which I most maruell at is not so much for the great authoritie that fooles haue in the pallaces of princes and great nobles ; as for the little credit and succor that wise men haue among them.

Fooles esteem-
ed more
than wise
men.

It is a great iniurie that fooles should enter into the chamber of princes vnto their bed side, and that one wise man may not, nor dare not enter into the hall ; so that to the one there is no gate shut, and to the other no gate open.

Boldnes of
fooles ad-
mitted.

Now in these daies there is no wise man alone that trauelleth to be wise ; but it is necessarie for him to trauell how to get his liuing : for necessitie inforceth him to violate the rules of true philosophie.

Whether he be prince, prelate, or priuate, let him haue about him sage and wise men, and to loue them about all treasure : for of good counsell there commeth profit, and much treasure is a token of danger.

Cræsus said ; I account my selfe to be dead, though to the simple folks I seeme to be aliue : and the cause of my death is, bicause I haue not about me some wise person : for he is only aliue amongst the liuing, who is accompanied with the wise.

Cræsus.

Euill princes do seeke the companie of wise men for no other intent, but onely bicause through them they would excuse their faults.

Anacharfis
to Cræsus.

We learne not to commaund , but to obey; not to speake, but to be silent; not to resist, but to humble our selues; not to get much, but to content vs with little; not to reuenge offences, but to pardon iniuries; not to take from others, but to giue our owne to others; not to be honored, but to trauell to be vertuous : finally we learne to despise that which other men loue, and to loue that which other men despise, which is pouertie.

Too soone,
too late.

To a man that hath gouernment, two things are dangerous, that is to wit, too soone, or too late; but of these two, the worst is too soone, for if by determining too late a man looseth that which he might haue gotten; by determining too soone, that is lost which is now gained, and that which a man might haue gained.

Too hastie.

To men which are too hastie, chanceth many euils and dangers : for the man being vnpatient, and his vnderstanding high, afterwards commeth quarels and brawlings, displeasures, varieties, and also vanities, which looseth their goods and putteth their person in danger.

It chanceth oftentimes to wise men that when remedie is gone, repentance commeth sodenly : and then it is too late to shut the stable dore when the steed is stolne.

He is wisest that presumeth to know least, and among the simple he is most ignorant that thinketh he knoweth most.

Science profiteth nothing else but to keep thy life well ordered, and thy toong well measured.

Pleasure
reuealed
is folly.

Vaine and foolish men by vaine and foolish words, do publish their vaine and light pleasures, and wise men by wise words do dissemble their grievous sorowes.

Profound science and high eloquence, seldome meet in one person.

There is no man in the world so wise, but may further his doings with the aduise of an other.

There is nothing more easie than to know the good, and nothing more common than to folow the euill.

As the fine gold defendeth his purenes among the burning

ning coles, so the man endued with wisdom sheweth himselfe wise, yea in the midst amongst many fooles : for as the gold in the fire is proued, so among the lightnes of fooles is the wisdom of the wise discerned.

The wise is not known among the wise, nor the foole among fooles; but that among fooles the wise man doth shine, and that among the wise fooles are darkened, for there the wise sheweth his wisdom, and the foole his follie.

Two contraries do make one the more perfit.

He onely ought to be called wise who is discreet in his works, and resolute in his words.

It is a rule that euill works doe cary away the credite from good words.

There is nothing destroyeth sooner princes, than thinking to haue about them wise men to counsell them, find them malicious, and such as seeke to deceiue them.

It is not the part of wise and valiant men to enlarge their dominions, and diminish their honor.

Wise men ought circumspectly to see what they do, to examine that they speake, to prooue that they take in hand, to beware whose company they vse, and aboue all to know whom they trust.

Circumspection necessarie.

The lawe and ordinances.



He law which by will is made and not of right ordained, deserueth not to be obeied.

The Achaïans obserued this for a law and custome, that the husbands should obey, and the wiues commaund : for the husbands swept and made cleane the houses, made the bed, washed the buck, couered the table, dressed the dinner, and went for water. On the contrary part his wife gouerned the goods, answered the affaires, kept the money : and if she were angry, she gaue him not onely foule words,

Achaïans.

Anacharſis
to Craſus.

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Too haſtie.

To men which are too haſtie, chanceth many euils and dangers: for the man being vnpatient, and his vnderſtanding high, afterwards commeth quarels and brawlings, diſpleaſures, varieties, and alſo vanities, which looſeth their goods and putteth their perſon in danger.

It chanceth oftentimes to wiſe men that when remedie is gone, repentance commeth ſodenly: and then it is too late to ſhut the ſtable dore when the ſteed is ſtolne.

He is wiſeſt that preſumeth to know leaſt, and among the ſimple he is moſt ignorant that thinketh he knoweth moſt.

Science profiteth nothing elſe but to keep thy life well ordered, and thy toong well meaſured.

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Achaians.

words, but also oftentimes laid hir hands on him to reuenge hir anger, whereof came this prouerbe, *vita Achaia*.

Where men haue so little discretion that they suffer themselues to be gouerned (be it well or euill) of their wiues, and that euery woman commandeth hir husband, there can be nothing more vaine or light, than by mans law to giue that authoritie to a woman, which by nature is denied hir.

The lawes are as yokes vnder the which the euill do labor, and they are wings vnder the which the good do flie.

The great multitude of lawes are commonly euill kept, and are on the other part cause of sundrie troubles.

Romanes auoided lawes

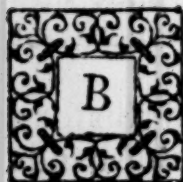
The Romanes did auoid the great number of lawes and institutions: for that it is better for a man to liue as reason commaundeth him, than as the law constraineth him.

Lawes are easily ordained, but with difficultie executed, and there be thousands that can make them, but not one that will see the execution of them.

Athens.

The law of Athens was that nothing should be bought before a Philosopher had set the price: I would the same law at these daies were obserued; for there is nothing that destroyeth a common wealth more, than to permit some to sell as tyrants, and others to buy as fooles.

Of Loue.



Eleue not that loue is true loue, but rather sorow; not ioy, but perplexitie; not delite, but torment; not contentment, but grieve; not honest recreation, but confusion; seeing that in him that is a louer must be looked for, youth, libertie, and liberalitie.

Which are
fit louers.

Straw that is rotten is fitter for the land than the house, so in a broken body and aged, sorow and infirmities are fitter passions than loue: for to *Cupid* and *Venus* no sort of people is acceptable, but yong men to serue them. The liberall which spares for no cost; the patient to endure; discreet

discreet to speake; secret to conceale; faithfull to deserue; and constant to continue to the end.

It is a miserie to be poore and proud; to be reuengefull, and dare not strike; to be sicke and farre from succor; to be subiect to our enimies; and lastly to suffer perill of life without reuenge; but for an old man to be in loue, is the greatest wretchednes that can occupy the life of man: for the poore sometimes findeth pitie, but the old man standeth alwaies reiected.

Torments
of loue.

Loue in age.

The coward findeth friends to beare out his quarrell, but the amorous old man liueth alwaies persecuted with passions.

The sicke liues vnder the climate of Gods prouidence, and is relieued by hope, but the old amorous man is abandoned all succor.

He that is subiect to his enimies, is not sometimes without his seasons of consolation and quiet, where to the old louer is no time of truce, or hope of reconcilment.

There is nothing more requireth gouernment than the practise of loue, seeing that in cases of hunger, thirst, cold, heat, and all other naturall influences they may be referred to passions sensible only to the body, but the follies, imperfections, and faults in loue, the hart is subiect to suffer, feele, and bewaile them, since loue more than all other things naturall, retaineth alwaies this propertie, to exerce tyrannie always against the hart of his subiects.

There is no doubt but vnperfite loue will resolue into iarres, contention, and continuall disquietnes: for that where is not conformitie of condition, there can be no contented loue, no more than where is no true faith can be no true operation of good life and maners.

Say what you will, and surmise the best to please fancie, but according to experience, the best remedie in loue is to auoide occasion, and to eschew conuersation: for that of the multitude that follow him, there are few free from his bondage, where such as abandon him liueth alwaies in liberie.

The nature
of loue.

Behold how deerely I loued thee; in thy prefence I alwaies behold thee; and absent I alwaies thought of thee; sleeping I dreamed of thee; I haue wept at thy sorowes, and laught at thy pleasures: finally, all my wealth I wished thee, and all thy misfortunes I wished to me.

I feel not so much the persecution thou hast done to me, as I do the wailing forgetfulness thou hast shewed to me.

It is a great griefe to the couetous man to loose his goods; but without comparison, it is a greater torment for the louer to see his loue euill bestowed: for it is a hurt alwaies scene; a paine alwaies felt; a sorow alwaies gnawing; and a death that neuer endeth.

A couetous
womans loue

As the loue of a couetous woman endeth when goods faileth: so doth the loue of the man when beautie decaieeth.

That woman which neuer loued for goods, but was beloued for beautie, did then loue with all hir hart, and now abhor with all hir hart.

The slavery
of loue.

The gallows is not so cruell to the euill doer, as thou art to me, which neuer thought otherwise than well: they which suffer there do endure but one death, but thou makest me to suffer a thousand: they in one day and one howr do end their liues, and I euery minute do feeble the pangs of death; they die guiltie, but I innocently: they die openlie, and I secretly. What wilt thou more I say; they for that they died, and I shed hartie teares of blood for that I liue; their torments spreadeth abroad through all the bodie, but I keepe mine altogether in my hart.

Operation
of loue.

O vnhappy hart of mine, that being whole thou art diuided; being in health thou art hurt; being aliue thou art killed; being mine own thou art stolen; and the worst of all, thou being the onely helpe of my life, dost onely consent vnto my death.

Loue bewitcheth the wisest, and blindfoldeth reason, as appeereth in many wise philosophers: as for example; *Gratian* was in loue with *Tamira*.

Solon Selaminus was in loue with a Grecian.

Pitacus Mitelenus left his owne wife, and was in loue with

Of Loue.

31

Inconueni-
cences of loue

a bond woman that he brought from the war.

Periander prince of *Achaia*, and chiefe philosopher of all Greece, at the instance of his louers slew his owne wife.

Anacharsis the philosopher, a Scithian by his father, and a Greeke by his mother, loued so deerly a friend of his called *Thebana*, that he taught hir all that he knew: in so much that he being sicke on his bed, she read for him in the schooles.

Tarentinus the master of *Plato* and scholler of *Pithagoras* occupied his mind more to inuent new kinds of loue than to imploy his minde to vertue and learning.

Borgias Cleontino borne in Cicill had more concubines in his house than bookes in his studie.

All these were wise, and knowne for no lesse:

Yet in the end were ouerceme with the flesh.

O how manie times did *Hercules* desire to be deliuered from his loue *Mithrida*; *Menelaus* from *Dortha*; *Phyrrus* frō *Helena*; *Alcibiades* from *Dorobella*; *Demophon* from *Phillis*; *Hannibal* from *Sabina*; and *Marcus Antonius* from *Cleopatra*: from whom they could neuer onely depart, but also in the end for them and with them were cast away.

Valiantnes
vanquished
by loue.

In case of loue let no man trust any man, and much lesse himselfe: for loue is so naturall to man or woman, and they desire to be beloued, that where loue amongst them doth once begin to cleaue, it is a sore that neuer openeth, and a bond that neuer vnknitteth.

Many words outwardly declare small loue within; and the feruent inward loue keepeth silence outward: the intrals within imbraced with loue causeth the toong outward to be mute: he that passeth his life in loue, ought to keepe his mouth close.

The loue of the mother is so strong, though the childe be dead & laid in the graue, yet alwaies she hath him quicke in hir hart.

Loue of
parents.

Amongst the well married persons is true loue & perfect friendship: as for parents and friends if they praise vs in presence, they hate vs in absence; if they giue faire words,

Matrimo-
niall loue.

What Man and his life is,

they carrie hollow harts; if they loue vs in prosperity, they hate vs in aduersitie: but it is not so among the noble and well married persons. In prosperitie and aduersitie, pouertie and riches, absence and presence, in mirth and sadnes do they loue, and if not ought to do: for when the husband is troubled in his foote, the wife ought to be grieved in hir hart.

Marriage.

We see by experience that loue in marriage is seldome broken through pouerty, nor yet continued with riches.

The loue betwixt the husband and wife ought to be such, that she by hir patience ought to suffer the imperfections of him: and likewise he by his wisedome ought to dissemble the importunities of hir, that they may the rather loue and agree together.

What loue is like.

The dart of loue is like a stroke with a clod of earth, hich being throwne amongst a company doth hurt the wone, and blinde the other.

The hart which is intangled with loue dare boldly adventure himselfe in many kind of dangers, to accomplish that which he desireth.

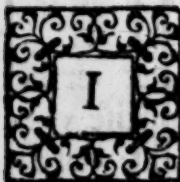
Wherefore women are desired and loued.

Women ought to know that for their beautie they are desired, but for their vertue onely they are beloued.

The loue of the flesh is so naturall to the flesh, that when from you the bodie flieth in sport, we leaue our harts to you engaged in earnest: and though reason as reason putteth the desire to flight; yet the flesh as flesh yeeldeth it selfe a prisoner.

The man that willingly goeth into the briers must thinke before to endure the pricks.

What Man and his life is, with fortune *and hir frailtie.*



If man would deeply consider what man is, he should finde more things in him to mooue him to humilitie, than to stirre him to be proud.

O miserable and fraile nature of man, which taken by it selfe is little woorth, and compared with another thing is much lesse.

Mans nature considered, is nothing.

Man seeth in brute beasts many things which reioiceth him, and if beasts had reason they should see in man many things which they would shame at.

Man being borne can neither go, mooue, or stand, where all other beasts assoone as they are disclosed can do and performe all these.

As the euill doer is imprisoned with his hands bound, and his feete in the stocks: so likewise to the miserable man, when he entereth into the charter of this life, immediately they bind both his hands and feete, and lay him in the cradle; and so they vse him at his departure out of this world.

Man bound hand and foot at first coming and last going.

It is to be noted that at the hower wherein the beast is brought forth, though it know not the father, yet it findeth the mother: for that it presently sucketh the teats if it haue milke; if not, it shrowdeth it selfe vnder her wings: it is not so with man; for the day wherein he is borne, he knoweth not the nurse that giueth him milke; the father that begat him; nor mother that bare him; nor the midwife that receiued him. Moreouer, cannot see with his eyes; heare with his eares; iudge with his taste, and knoweth not what it is to taste or smell: so that we see him to whome the seigniorie of all things doth appertaine, to be borne the most vnable of all other beasts.

To beasts nature hath giuen clothing wherewith they may keepe them from the heate in sommer, and defend the cold in winter, as to sheepe, wooll; to birds, fethers; to horses, haire; to trees, barke; to fishes, scales; to snails, shelles.

The apparell of beasts.

Of all this man is deprived; who is borne all naked, and dieth all naked, not carrieng with him one onely garment: and if in the time of his life he vseth any garments, he must demand it of the beast both leather and wooll, and thereto must put his labour and industrie.

What

The care of
man.

What care and trauell had man beene discharged of, if the trauell to apparell himselfe, and to search for things to eate had been taken from him? before he eateth he must till, sow, reape, and thresh, he must winnow, grind, and bake: and this cannot be done without the care of mind, and sweat of browes.

We see the sheepe flieth the wolfe; the cat flieth the dog; the rat flieth the cat; and the chicken the kite. O miserable creatures that we are, we know not how to flie our enimies, bicause they are in our owne shape.

Danger in
our safetie.

When man thinketh oftentimes that he hath entered a sure hauen, within three steps afterwards he falleth headlong into the deepe sea.

O poore and miserable man, who for to sustaine this wretched life is inforced to craue the beasts helpe: they draw him water; they soile his land; they plough his land; they carrie his corne; and beare himselfe from place to place.

Sorrowes
of man.

What state liueth man in, that cannot but bewaile the vnthankfulnes of his friends, the death of his children, the want of necessaries, the case of aduersitie that succeedeth them, the false witnes that is brought against them, and a thousand calamities that do torment their harts.

The innocencie of the brute beasts considered, and the malice of the malicious man marked, without comparison the companie of the brute beast is lesse hurtfull than the conuersation of euill men: for in the end if ye be conuersant with a beast, ye haue not but to beware of him; but if yee be in companie with a man, there is nothing wherein yee ought to trust him.

The making
of costly sepulchres is
vaine.
A painted
case for a
stinking
carcase.

Treasure consumed in making a mans graue is verie vaine, for there is no greater lightnes or vanitie in man, than to be esteemed much for his sumptuous graue, and little for the life he hath led. It profiteth little the bodie to be among the painted and carued stones, when the miserable soule is burning in the fire flames of hell.

The man that presumeth to be sage in all things, and well provided goeth not so fast that at euerie step he is in danger

danger of falling, not so softly that in long time he cannot arrive at his iourneies end : for false fortune gawleth in steede of striking, and in steede of gawling striketh.

What euill happened to *Hercules*, that after so manie dangers, came to die in the armes of an harlot; *Alexander* after his great conquest ended his life with poison; *Agamemnon* that worthie Greeke, after ten yeeres warres against the Troians, was killed entring into his owne house; *Iulius Caesar* after two and fiftie battels, was killed in the Senate house with three and twentie wounds; *Hanniball* slew himselfe in one moment, bicause he would not become a pray to his enimies. What mishap is this after so many fortunes; what reproch after such glorie; what perill after such suretie; what euill lucke after such good successe; what darke night after so cleare day; what euill entertainment after so great labor; what cruell sentence after so long proces; what inconuenience of death after so good beginning of life?

Mans end is
in the hand
of God.

The miserable life of man is of such condition, that dailie our yeeres do diminish, and our troubles encrease; life is so troublesome that it wearieth vs, and death is so doubtfull that it feareth vs.

The philosopher *Appollonius* being demanded what he woondered most at in all the world, answered, but at two things, the one was, that in all parts wherein he had travelled he saw quiet men troubled by seditious persons; the humble subiect to the proud; the iust obedient to the tyrant; the cruell commanding the mercifull; the coward ruling the hardie; the ignorant teaching the wise; and aboue all, I saw the most theeues hang vp the innocent.

The other was that in all the places and circuite that he had bin in, I know not, neither could finde any man euerlasting, but that all are mortall; and that both high and low haue an end, for many enter the same night into the graue which the day ensuing thought to be alieue.

Aristotle saith, that man is but a tree planted with the rootes vpward, whose roote is the head, and the stock is the

What man and his life is.

Man descri-
bed as a tree.

The fruites of
his tree.

the bodie, the branches are the armes, the barke is the flesh, the knots are the bones, the sap is the hart, the rottennes is malice, the gum is loue, the flowers are words, and the fruites are good woorks.

We see the vapors to ascend high; the plants growe high; the trees bud out on high; the sources of the sea mount high; the nature of the fire is alwaies to ascend vpwrd; onely the miserable man groweth downeward, and is brought low by reason of the feeble and fraile flesh, which is but earth, and commeth of earth, and liueth on earth, and in the end returneth to the earth from whence it came.

Generallic there is no man so good but a man may find in him somewhat reproouable, nor any man so euill but he hath in him something commendable.

What man and his life is.

Beautie.



Blindnes of the world; ô life which neuer liueth, nor shall liue; ô death which neuer hath end: I know not why man through the accident of his beautie should take vpon him any vaine glory or presumption, sith he knoweth that all the perfittest and most faire, must be sacrificed to the worms in the graue.

Cleanlines
in body, and
filthines in
soule.

It is to be maruelled at that all men are desirous that all things about them should be cleane; their gownes brushed; their coats neat; the table handsome; and the bed fine; and onely they suffer their soules to be spotted and filthie.

The faire and well proportioned man is therefore nothing the more vertuous: he that is deformed and euill shapen, is nothing therefore the more vicious.

Corporall beauty early or late perisheth in the graue, but vertue & knowledge maketh men of immortall memorie.

Although

Although a man be great, it followeth not that he is strong : so that it is no generall rule that the big body hath alwaies a valiant and couragious hart, nor the little man a faint and false hart.

Bignes maketh not strength.

Julius Caesar was big of body, yet euill proportioned : for he had his head bald, his nose sharpe, one hand more shorter than the other, & being yong had a riueld face, yealow of colour, went crooked, and his girdle halfe vndone.

Caesar described.

Hannibal was called monstrous both for his deedes and euill proportion : for of his two eies he lacked the right, & of the two feete he had the left foote crooked, fierce of countenance, and little of body.

Hannibal.

Truly he feeleth the death of another which alwaies is sorowfull and lamenting his owne life.

We feele anothers death by lamenting our owne life. Thine owne estimation nothing.

To esteeme thy selfe to be handsome and proper of person, is no other thing but to esteem thy self, that dreaming thou shalt be rich and mightie, and waking, thou findest thy selfe poore and miserable.

What shall we say to this little flower that yesterday flourished on the tree whole without suspition to be lost, and yet one little frost wasteth and consumeth it; the vehement winde ouerthroweth it; the knife of enuie cutteth it; the water of aduersitie vndoeth it; the heat of persecutions pineth it; the putrifaction of death decaieth it, and bringeth it downe to the ground.

Mans life.

O mans life that art alwaies cursed, I count fortune cruel, and thee vnhappy, since she wil not that thou stay on hir, which dreaming, giueth thy pleasures, and waking, giueth thy displeasures; which giueth into thy hands trauell to taste, and suffereth thee to listen after quiet; which wil that thou approoue aduersitie, and agree not that thou haue prosperitie, but after hir wil, she giueth thee life by ounces, and death without measure.

Fortune with hir force.

The yong man is but a new knife, the which in proceffe of time cankereth in the edge; one day he breaketh the point of vnderstanding; another he looseth the edge of cutting; and next the rust of diseases taketh him, and after-

Age compared.

wards by aduersities he is writhen, and by infirmities diseased; by riches he is wheted; by pouerty he is dulled again; and oftentimes it chanceth, that the more sharp he is wheted, so much the more the life is put in hazard.

It is a true thing that the feet and hands are necessary to clime to the vanities of youth, and afterwards stumbling a little, immediately rowling the head down newardes we descend into the miseries of age.

The beautie
of man chan-
geth.

What thing is more fearfull or more incredible, than to see a man become miserable in short space; the fashion of his visage changeth; the beautie of the face lost; the beard waxe white; the head bald; the cheeks and forehead full of wrinkles; the teeth as white as Iuorie becommeth black as a cole; the light feete by the goutte are crepeled; the strong arme with palsey weakened; the fine and smooth throte with wrinkles plaited; and the body that was streight and vpright, waxeth crooked.

Beautie of
man.

The beautie of man is none other but a veile to couer the eies, a paire of fetters for the feete, manacles for the hands, a lime rod for the wings, a theefe of time, an occasion of danger, a prouoker of trouble, a place of lecherie, a sinke of all euill; and finally it is an inuenter of debates, and a scourge of the affectioned man.

O simple, simple and ignorant persons, how our life consumeth and we perceiue not how we liue therein.

Of mercie, pitie, helpe, and compassion

towards the poore.

An hundred
times happy.



cie and pitie.

Appy not once, but an hundred times is he that will remember the poore afflicted, and open his hart to comfort them, and doth not shut his cofers from helping them: to him at the straight daie of iudgement, the proceffe of his life shall be iudged with mer-

The pitifull hart which is not fleshed in crueltie, hath

as

Obedience.

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as much pitie to see another man suffer, as of the sorow, & torment which he himselfe feeleth.

If a man behold himselfe from top to toe, he shall finde not one thing in him to mooue him to cruelty, but he shall see in himselfe many instruments to exercise mercy.

For he hath eies to behold the needie, feete to go to the church, eares to heare Gods word, hands to be stretched to the poore, a toong to vtter good things, an hart to loue God: and to conclud, he hath vnderstanding to know the euill, and discretion to follow the good.

Anatomic
of man.

God hath not giuen him scratching nails as to the cat, nor poison as to the serpent, nor perillous feete as to the horse to strike withall, nor bloodie teeth as to the lion, but hath created vs to be pittifull, and commanded vs to be mercifull.

Obedience.



As the element of the fire, the element of the aire, and the element of water do obey, and the element doth command of the earth, or that against their nature he bringeth them to the earth, and all the noble and most chiefe elements obedient to the most vile, onely to forme a bodie mixt, it is great reason that all obey one vertuous person, that the common wealth thereby might be the better gouerned.

The second reason is of the bodie and soule: The soule is the mistres that commandeth, and the bodie the seruant which obeieth: for the bodie neither seeth, heareth, nor vnderstandeth without the soule, but the soule doth these without the bodie.

Offices of
the body
and soule.

In that common wealth where one hath care for all, and al obey the commandement of that one, there God shal be serued, the people shall profite, the good shall be esteemed,

the euill despised : and besides that , tyrants shall be suppressed.

How manie people and realmes bicause they would not obey their prince by iustice, hath sithence by cruel tyrants been gouerned with tyrannie; for it is a iust plague that those which despise the scepter of righteous princes should feele and prooue the scourge of cruell tyrants.

A happy cō-
mon wealth.

O happie common wealth wherein the prince findeth obedience in the people, and the people in like maner loue of the prince : for of the loue of the prince springeth obedience in the subiects, and of the obedience in the subiects springeth the loue of the prince.

Patience.



Look how much we offend through the offence, so much do we appease through patience.

The patience which God vseth in not punishing our faultes, is greater than that which men haue in suffering the chastisemēt, bicause we iustly offend, and iustly are punished.

The phrase
is heathnish;
for God ru-
leth, and not
blind chance

I account all in me at the disposition of fortune, as well riches as other prosperities, and I keepe them in such a place, that at any hower in the night when she listeth, she may carie them away and neuer awake me : so that though she cary those out of my cofers, she should neuer rob me of my patience.

Patience in aduersitie pleaseth God, where as wrath prouoketh his indignation.

Comforta-
ble words
many times
helpeth ma-
ladies.

We see in a mans bodie by experience that there are sundry diseases which are not cured with words spoken, but with the herbes thereunto applied, and in other diseases the contrary is seen, which are not cured with costly medicines, but with comfortable words.

When the diseases are not very olde rooted nor dangerous,

rous, it profiteth more oftentimes to abide a gentle feauer, than to take a sharpe purgation.

The impatient hart, especially of a woman, hath no rest till she see hir enimie dead.

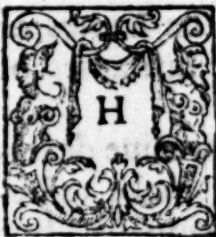
No patience can endure to see a man obtaine that without trauell which he could neuer compasse by much labor.

He is most vnhappy which is not patient in aduersity, for men are not killed with the aduersities they haue, but with the impatience which they suffer. Vnhappie.

Though wise men leese much they ought not therefore to dispaire, but that they shall come to it againe in time, for in the end time doth not cease to do his accustomed alterations, nor perfect friends cease not to do that which they ought.

That man onely in this life may be called vnhappy to whom God in his troubles hath not giuen patience.

Peace.



He alone doth knowe howe pretious a thing peace is, which by experience hath felt the extreeme miserie of war.

The life of a peaceable man is none other then a sweete peregrination, and the life of seditious persons, is no other than a long death.

Euerie prince which loueth forraine wars, must needs hate the peace of his common wealth.

Aristotle doth not determine which of these two is the most excellent, either stoutnes to fight in the wars, or policie to rule in peace.

That peace is more woorth that is honest, than is the victorie which is bloodie.

In the good war a man seeth of whom he should take heede, but in the euil peace no man knoweth who to trust.

Where peace is not, no man enioieth his owne; no man can eate without feare; no man sleepeth in good rest; no man

Wars abroad
is an enimie
to peace at
home.

man safe by the way; no man trusteth his neighbor; and where there is no peace, we are threatned daily with death, and euery houre in feare of our life.

Christ's
peace.

Seeing Christ left to vs his peace, and commanded vs to keepe the same, we should not condescend for reuenging iniuries to shed mans blood: for the good christians are commanded to bewaile their owne sinnes, but they haue no licence to shed the blood of their enemies: and therfore I wish all princes for his sake that is prince of peace, they loue peace; procure peace; keepe peace; & liue in peace; for in peace they shall be rich, and their people happie.

Pleasure.

Fruits of
pleasure.



Hat commeth of vaine pleasure, nothing but the time euill spent, famine in way of perdition; goods consumed; credit lost; God offended; and vertue slandered.

Of pleasure we get the names of brute beasts, and the surnames of shame.

Pleasure van-
isheth away
with sorrow.

I would the eyes were opened to see how we liue deceiued, for all pleasures that delight the bodie, make vs beleeue that they come to abide with vs continually, but they vanish away with sorrow immediately: on the contrary, the infirmities that blinde the soule, say that they come to lodge as guests, and remaine with vs continually as householders.

Death is a miserable lake wherein all worldly men are drowned, for those men that thinke most safely to passe it ouer, remaine therein most subtilly deceiued.

Sensualitie.

During the time that we liue in the house of this fraile flesh, sensualitie beareth so great a rule, that she will not suffer reason to enter in at the gate.

Reason leadeth voluntarily to vertue; and sensualitie draweth men against their wils to vices.

Vices

Vices are of such a qualitie, that they bring not with them so much pleasure when they come, as they leaue sorow behind them when they go; for the true pleasure is not in the daily vice, which sodenly vanissheth: but in the truth which euermore remaineth.

Wise men after 50. yeeres ought rather seeke how to apply their mindes how to receiue death, than to seeke pleasure how to prolong life.

How happy may that man be called that neuer tasted what pleasure meaneth.

Men that from their infancie haue bin brought vp in pleasure, for want of wisdom know not how to chooseth the good, and for lacke of force cannot resist the euill, which is the cause that noble mens sonnes oftentimes commit sundry hainous offences.

It is an infallible rule, that the more a man giue himselfe to pleasure, the more he is intangled with vices.

The rich men win with their labor and watching, and their sons brought vp in pleasure do consume it sleeping.

Where there is youth; libertie; pleasure; and money; there will all the vices of the world be resident.

The greatest vanitie that raigneth among the children of vanitie, is, that the father cannot shew vnto the sonne his loue, but in suffering him to be brought vp in the pleasures and vanities of this life.

I wish no greater penance to delicate men, than in winter to see them without fire, and in the sommer to want fresh shadow.

Why are there so many vices nourished in the pallace of princes? bicause pleasure aboundeth & counsell wanteth.

Play as *Seneca* saith, is compared to the propertie and raging of a mad dog, with whom if a man be once bitten, vnles he hath present remedie, soorthwith he runneth mad, and the disease continueth with him vntill the houre of death: for those that vse it hurt their consciences, lose their time, and consume their substance.

Marcus Aurelius saith, if I knew the gods would pardon me,

Pleasure the
cause of ma-
ny offences.

Vanitie of
vanities.

Why vices in
princes pal-
laces.

Plaies.

Carnall pleasure.

Carnall pleasure shamefast.

Reason alloweth not sensuality, therefore

Tully said, *pareat appetitus rationi.*

Fruits of carnall pleasure.

The fame of conquest.

me, and also that men would not hate me: yet I assure you for the vilenes thereof I would not sin in the flesh.

Aristotle saith, all beasts after the deeds of the flesh are forie, saving onely the cocke.

In carnall vices he that hath the least of that, that sensuality desireth, hath a great deale more than reason alloweth.

I see no other fruits of carnall pleasure but that the bodie remaineth diseased; the vnderstanding blinded; memory dulled; sense corrupted; will hurt; reason subverted; their good name lost; and woorst of all the flesh remaineth alwaies flesh, therefore fire is not quenched with drie wood, but with cold water.

In the war honor by tarrieng is obtained; but in the vices of the flesh the victorie by fleeing is won.

Pride.



He proud and disdainful man for the most part falleth into some euill chance, therefore it is a commendable medicine sometimes to be persecuted: for aduersitie maketh a wise man to liue more mery, and to walke in lesse danger.

What friendship can there be among the proud, since the one will go before, and the other disdaineth to come behind.

Of Princes, with their acts and sayings.



Poore woman coming before *Claudius* the Emperor with weeping eies to craue Iustice, the good prince being mooued with compassion, did not onely weepe as she did, but with his owne hands dried vp the teares.

Oftentimes those that come before princes, do return more contented

The loue of Princes is better some.

Of Princes, with their acts and sayings.

65

red with the loue they shew them, than with the iustice they minister vnto them.

times than
Iustice.

Antonius Pius was such a fauorer of poore widowes and orphans, that the porters which he kept within his pallace were not to let the entrie of the poore, but to let and keep backe the rich.

To a prince there can be no greater infamie than to be long in words, and short in rewarding his seruants.

Couetous princes do not onely suspect their subiects, but also themselues.

The diseases which God oftentimes sendeth to princes, commeth not through the fault of humours, but through the corruption of maners, the which no medicine can resist, nor any other thing remedie.

It is the chiefeft thing that can belong to a prince or other person, to be beloued for their gentle conuersation, & for their vpright iustice to be feared.

The riches
of princes.

It is necessary for princes to be stout and rich: for by their stoutnes they may gouerne their owne, and by their riches they may repress their enimies.

The prince which is too liberall in giuing his owne, is afterward compelled by necessitie to become a tyrant and take from others.

If princes be proud, greedy, and ambitious after strange realmes, it is most certaine that they neede great treasures to accomplish their inordinate appetites: but if they be reposed quiet, vertuous, patient, peaceable, & not couetous of the good of another man, what need haue they of great treasures.

Some hun-
ger after
strange
realmes.

Princes become not poore for spending of their goods vpon necessities, but wasting it vpon things superfluous.

High and noble harts that feele themselues wounded, do not so much esteeme their owne paine, as to see their enimies to reioice at their grieve.

It is better for a Prince to defend his country by iustice, than to conquere another by tyrannie.

Damnation
of soule.

The prince is in great danger of damnation of soule if in his gouernment he haue not alwaies before his eyes the feare and loue of the supreme prince, to whom we must render account of all our doings, for there is nothing so puissant, but is subiect to the diuine power.

That prince hath great occasion to be vicious, which for his vice thinketh not to be chastised.

Princes fearing neither God nor his commandements, do cause their realme & subiects to fall into great miserie: for if the fountaine be infected, it is impossible for the streame thereof to be pure.

People like
affected.

We see by experience that as a bridle mastreth an horse, and a sterne the ship; so a prince be he good or bad, will after him lead all his people. If they serue God, the people will also serue him; if they blaspheme God, the subiects will do the like: for it is impossible that a tree should bring forth other fruits than those that are agreeable to the roote.

Princes ought to resemble God more by vertuousnes than others.

Princes.



Hat shall vnhappy princes do which shall render all their account to God onely, who will not be deceiued with words, corrupted with giftes, feared with threatnings, nor answered with excuses.

That Prince is more to be magnified which reformeth two vices amongst his people, than he which conquereth ten realmes of his enimies.

O princes if ye knew how small a thing it is to be hated of men, and loued of God, ye would not cease night nor day to commend your selues vnto God, for God is more mercifull in succouring vs, than we are diligent in calling vpon him.

God did neuer create high estates to worke wickednes, but placed them in that degree, to the ende they should there-

thereby haue more occasion to do him seruice.

Princes take great paines to win other countries by crueltye, and little regard to maintaine their owne by Iustice.

All princes that be wilfull in their doings be absolute of their sentence.

The prince that is wicked causeth his subiect to rebel, & the seditious subiect maketh his lord become a tyrant.

Without all doubt it is more intollerable to haue the harts burdened with thoughts, than the necks with irons.

God did not ordaine princes and lords in this world, to eate more and drinke more, sleepe or reioice more than others; but he created them vpon condition, that as he had made them to command more than others, so should they be more iust in their liues than others.

The prince that hath his mouth full of truth; his hands open to giue rewards; and his eares stopt to lies; and his hart open to mercy; such a one may well be called happie, and the people fortunate that hath him.

Thales being demaunded what a prince should do to gouerne others; he answered, First to gouerne himselfe, and then afterward others: for it is impossible the wood should be right where the shadow is crooked.

As the office of the feete is not to see, but to go; the office of the hands is not to heare, but to labour; shoulders not to feele, but to beare, euen as these offices are not seemely for the members, but for the head: euen so should not subiects haue to doe with that which appertaineth onely to the prince which is our head.

To a king it should be no pleasure but a paine and grief, and to the common people annoiance, that the prince should alwaies be enclosed and shut vp: for the prince that shutteth his gates against his subiects, causeth them not to open their harts willingly to obey him.

Curfed is that prince, and also vnhappy is that common weale where the seruants will not serue their lord but for reward, & the lord loue them but for their seruice: for there is neuer true loue where there is any particular interest.

Princes and gouerners.

Cicero in his *Tusculanes* saith, that in old time the people perswaded their princes to communicate with the poore, and that they should flie the rich, for among the poore they may learne to be mercifull, and among the rich nothing but to be proud.

Princes and gouernors.



He Prince for one vice cannot endamage the people, but for being too hautie & presumptuous he may destroy the common wealth.

If lords and princes giue many occasions of euill will, afterwards one onely sufficeth to stir the subiects to destroy them: for if the lord shewe not his hatred, it is bicause he wil not; if the subiect do not reuenge, it is bicause he cannot.

When a man will speak of princes that are dead before a prince aliue, he is bound to praise one onely vertue which they had, and hath no licence to reueale the vices, whereof they were noted.

The good deserueth reward, bicause he endeuoreth himselfe to follow vertue: the euill likewise deserueth pardon, bicause through frailtie he consented to vice.

Theodosius
Imp.

What princes ought to do to be good: when sage princes shall walke they ought to haue with them wise men, and when he is at meate to reason how to order his life and the common wealth; and at vacant times to counsell with the sage.

For the knight that entreth into the field to giue battell without weapon, is as hardy as the prince that wil gouern the common wealth without the counsell of wise men.

Princes that are yoong are giuen most cōmonly to vices: for in the one part youth raigneth, and on the other honestie wanteth; to such truly vices are dangerous, specially if they want the wise to counsell them, to keepe them from euill

euill companie : for the couragious youth will not be brideled, nor the great libertie chastised.

Princes no doubt haue great need of wise men to counsell them neere about them : for since they are in the view of all, they haue lesse licence to comit vice than any of all.

Princes ought to be circumspect whome they trust with the gouernment of the realme, and to whome they commit the leading of their armies; whome they do send as embassadors into strange countries; and whome they trust to receiue and keepe their treasures: but much more circumspect ought they to be in examining of those whom they choose to be their counsellors: for looke what he is that counselleth the prince at home in his pallace, so likewise shall his renowme be in strange countries, and in his owne common wealth.

The care of princes in chosing their protector, captaine, and embassador, and treasurer, & counsellors.

Let princes know if they do not know, that of the honestie of their seruants; of the prouidence of their counsellors; of the sagenes of their persons; and of the order of their house dependeth the welfare of the common wealth, for it is impossible for that tree whose rootes are dried vp, should be seene to beare greene leaues.

A princes well ordered house, is a welfare to the publike weale.

The fault that princes haue, is, that they are prompt and bold to talke of vertues, and in executing them they are fearefull and verie slacke.

And although we haue licence to praise their vertues, yet are we bound to dissemble their vices.

Counsellors and officers of princes ought to be so iust, that sheares cannot find what to cut away in their liues, not that there needeth any needle or threed to amend their fame.

Officers about the prince.

Wo, wo, be to the land where the lord is vicious, the subiect seditious, the seruant couetous, and the counseller malicious.

The prince that is a friend to flatterers, of necessitie must be an enimie of the truth.

The particular loue of princes in that they shew more to one than to another, breedeth oftentimes much enuie in their

A great incontinencie when prin-

Princes and gouernors.

their realmes: for the one being loued, the other hated, of this commeth hatred; of hatred commeth euill thoughts; and of euill thoughts proceedeth malice; of malice commeth euill words, which breake out into woorse deeds.

Princes ought to forbid; and sages ought not to consent, that the quarrellers should trouble the peacemakers: for when the people do rise, immediately couetousnes is awaked.

Wherein
princes
should glory.

The noble and valiant princes when they see themselves with other princes, or that they are present in great actes, ought to shewe the franknes of their harts; the greatnes of their realmes; the loue of their common wealth; & the preheminance of their person; and aboue all the discipline of the court; and the grauitie of their counsell; for the sage and curious men should not behold the prince in the apparell which he weareth, but the men which he hath to counsell him.

Princes oftentimes of their owne nature be good: and by euill conuersation onely they are made euill.

They which haue charge to gouerne those that do gouerne, without comparison ought to feare more the vices of a king, than the enimies of the realme: for the enimies are destroied in a battel, but vices remaine during life, and in the ende enimies do not destroy but the possessions of the land, but the vicious prince destroiethe the good manners of the common wealth.

Why princes
commit
follic.

Why do princes commit folly? because flatterers aboundeth that deceiueth them, and true men wanteth that should serue them.

Princes deserueth more honor for the good meanes they vse in their affaires, than for the good successe wherevnto it commeth: for the one is guided by aduenture, and the other aduanced by wisedome.

A miserable
land.

The land is with much miserie compassed, where the gouernance of the yoong is so euill, that all wish for the reuiuing of the dead.

It is impossible that the people be well gouerned if the
ma-

magistrates that gouerne them be in their liues dissolute.

Princes in doubtfull matters ought not onely to demand counsell of all the good that be aliue, but also to take pains to talk with the dead, that is, to read the deeds of the good in their writings. In doubtfull matters.

To a prince that shall be an inheritor, one yeeres punishment shall be better woorth then xx. yeeres pleasure. Punishment in princes necessarie.

A prince is as the gouernour of the ship, a standerd of a battell, a defence of the people, a guid of the wais, a father of the orphanes, a hope of pupils, and a treasure of all. The definition of a prince.

The glory of a prince is that in his works he be vpright, and in his words he speake verie discreet. Glorie of a prince.

The vertues of princes should be so manie, that all men might praise them, and their vices so fewe that no man might reprocue them.

Princes are lords of all things, sauing of iustice, whereof they are onely but to minister. Lords of all things sauing iustice.

I would to God that princes did make an account with God in the things of their conscience touching the common wealth, as they do with men touching their rents and reuenues.

Many crouch to princes with faire words, as though they ment good seruice to him, their intent being by deceit to get some office, or to seeke some profite. Diffimulatio.

Seruaunts.



Councell those that be seruaunts to great lords, that their labours be accounted rather honest than wise: for the wise man can but please, but the honest man can neuer displease.

Of the toong, and of the slanderer or backbiter.

IT is most certaine and sure, that of Hollie we looke for prickles; of Acornes huskes; of Nettelles sting-
ing; and of thy mouth malice. I haue also seriouslie
noted

Of sorow and grieve.

noted, I neuer saw thee say well of any, nor I neuer knew any that would thee good.

Ostian.

Ostian the Emperour being demanded why doing good to all men, he suffered some to murmure against him; he answered, He that hath made Rome free from enimes, hath also set at libertie the toongs of malicious men.

That is a cruell thing that the life & honor of those that be good, should by the toong of the euill be measured.

The toong.

As in the forge the coales cannot be kindled without sparkes, nor as corruption cannot be in the sinkes without ordure, so he that hath his hart free from malice, his toong is always occupied in sweet and pleasant sayings: and contrariwise, out of his mouth whose stomack is infected with malice, proceedeth always words bitter, and ful of poison.

Backbite.

It is an old disease of euill men through malice to backbite with their toong, which through their cowardnes they neuer durst enterprise with their hands.

Of sorow and grieve.



Griefe is a friend of solitude, enemie of compaignie, a louer of darknes, strange in conuersation, and heire to desperation.

Sith fortune is knowen of all, she suffereth not hir selfe to be defamed of one; and it is better to thinke with fortune how thou maiest remedy thy selfe, than to thinke with griefe how to complaine.

There are diuers men which to publish their griefe are very carefull, but to seeke remedy are very negligent.

We suffer griefes and know them not; with the hands we touch them and perceiue them not; we go ouer them and see them not; they sound in our eares and we heare them not; they daily admonish vs, and we do not belecue them: finally, we feeble the wound, and see not the remedy.

*Auoide the
taste of euill.*

Experience doth teach vs, with a little blast of winde the fruit doth fall; with a little sparke of fire the house is kindled; with a little rocke the ship is broken; at a little
stone

stone the foote doth stumble; with a little hooke they take great fish ; and with a little wound dieth a great person : I meane that our life is so fraile, and fortune so fickle, that in that part where we are best harnessed, we are soonest wounded and grieued.

The heauie and sorowfull harts of this world feele no greater grieve than to see others reioice at their sorrowes.

To men of long life without comparison the diseases are more which they suffer, than the yeeres are which they liue. The haruest of a long life.

If the daies be few wherein we see the elements without clouds, fewer are the howers wherein we feele our harts without cares.

As much difference as is betweene the bark & the tree ; the marow and the bone; the corne and the straw; the gold and the drosse ; the truth and dreames, so much is there to heare the trauels of another, and taste his owne.

Greater is the disease that proceedeth of sorow, than that which proceedeth of the feuer quartane: & therof ensueth, that more easily he is cured which of corrupt humors is ful, than he which with profound thoughts is oppressed. Hard to cure the disease ingendred by thoughts.

There is no grieve that so much hurteth a person, as when he himselfe is cause of his owne paine.

Men which haue not God mercifull, and men friendly ; do eate the bread of grieve, and drinke the teares of sorow.

There is no greater torment to the hart, than when it is differred from that which it greatly desired.

If all things as they be felt at hart, should be shewed outward with the toong, I thinke that the winds should break the hart with sighings, and water all the earth with teares.

If the corporall eies saw the sorow of the hart, I belecue they should see more blood sweating within, than all the weeping that appeereth without. Eies see not the harts grieve.

There is no comparison of the great dolours of the body, with the least grieve of the mind. Griefe of mind incomparable.

For all trauell of the bodie men may find some remedie; but if the heauie hart speake, it is not heard ; if it weepe, it is not seene ; if it complaine, it is not beleued.

The toong.

I know no remedie but this, to abhorre the life wherewith it dieth, and to desire death wherewith it liueth.

The toong.



Oble and stoute personages though they would be esteemed and iudged true in their sayings, hauing seene many wonders with their eies, yet when they make report of them, they ought to be verie moderate in their toongs: for it is a very shame to an honest man to declare any thing wherein may be any doubt whether it be true or not.

Mery women.

When a woman is mery, she alwaies babbleth more with the toong, than she knoweth in hir hart.

Men do not vtter halfe their grieffe, bicause their wofull and heauie hart commandeth the eies to weepe, and the toong to be silent.

The chiefeest thing which God gaue vnto man, was to know and be able to speake, for otherwise (the soule reserved) the brute beasts are of more valew than dombe men.

Pythagoras.

Pythagoras commanded that all men which are dombe and without speech, should immediatly and without contradiction be banished and expulsed from the people: and the cause why he commended this, was, that he said, that the toong is mooued by the motions of the soule, and that he which had no toong, had no soule.

The toong which is noble, ought to publish the goodnes of the good, to the end that all know it, and the frailenes of the wicked ought to be dissembled and kept secret that it be not followed.

If the body of a man without the soule is little regarded; I sweare vnto thee that the toong of a man without truth, is much lesse esteemed.

As the sword pierceth the body, so the toong destroieth the

the renowme.

There are many which are of a goodly toong and wicked life.

Wise men ought to feare more the infamie of the little pen, than the slander of the babling toong.

All corporall members in a man waxeth old, sauing the inward hart and outward toong : for the hart is alwaies greene to beare the fruit of euill, and the toong alwaies fruitfull to tell lies. Hart and toong.

Time.



Here is nothing needeth more circumspection than the measuring of Time : for that Time should be measured so iustly, that by reason no Time should want to do well, nor any time abound to do euill.

That time may be accounted lost Time lost, which is spent without the seruice of God, or profit of our neighbor.

Time in all things bringeth such change and alteration, that those we haue once seene to be great lords, within a while after we haue seene slaues.

Deceiue not your selfe to say there is time for all amendment, for time is in the hand of God to dispose.

Wars.



N time of war princes cannot reforme vices, nor correct the vicious.

They which mooue warre, or intreate it, ought to consider that if it come not well to passe all the blame shall bee imputed vnto their counsell, and if his substance

be not able, presently to recompence the losse, let him assure himselfe that his soule hereafter shall endure the pain.

In examining of histories we shall find more defamed for beginning of wars, than renowned for vanquishing of their enemies.

A confusion.

In wars they do nought else but kill men, spoile the people, destroy innocents, giue libertie to theeuers, separte friends, raise strife, all which can not be done without hinderance of iustice, and scrupulositie of conscience.

Foresight in wars is necessaie.

Before wars be begun, it would be considered what losse and what profite may ensue.

None are fit for the wars but such as little esteeme their liues, and much lesse their consciences.

If war were onely the euil against the euil, there were no thought nor care to be taken, but where honor, fame, glory, and riches are taken prisoners, it is a lamentable matter that so many wise, good, and vertuous be lost.

Iust war is more woorth than fained peace, for looke how much his enimie offendeth for taking it, so much he offendeth his common wealth for not defending it.

Women in wars.

Women in times past were led to the wars to dresse meate for the whole, and to cure the wounded: but now to the end that cowards should haue occasions to beeffeminate, and the valiant to be vicious.

The valure of men.

Men which in peace seeme most fierce, in time of war shew themselves most cowards: and likewise men full of words are for the most part cowards in deeds.

Women.

A friendly exhortation.



And sith God hath commanded and our face doth permit, that the life of men can not passe without women, I aduise the youth, and beseech the aged, I awake the wise and instruct the simple, to shunne women of euill name, more than the common pestilence.

She

Shee that will be accounted honest, let hir not trust to the wisedome of the wise, nor commit hir fame to the wanton youth, let her take heede what he is that promi-
seth ought, for after that the flames of *Venus* is set on fire, and *Cupid* shot his arrowes; the rich offereth all that he hath, and the poore all that he may, the wise man will be for euer hir friend, & the simple man for euer hir seruant, the wise man will loose his life for hir, and the simple man will accept his death for hir.

A looking
glasse for a
woman.

It is great perill to wise women to be neighbored with fooles; great perill to the shamefast, to be with the shame-
lesse; great perill to the chaste to be with the adulterers; for the honorable to be with the defamed, there is no slandered woman but thinketh euery one like hirselfe, or at least desireth so; procureth so; and saith so: in the end to hide their infamie they slander the good.

If you be a
lambe, take
heed of the
woolfe, if you
be a woolfe
deuour not
the feely
lambe.

Diuers things ought to be borne in the weakenes of wo-
men, which in the wisedome of men are not permitted.

Womens
weakenes
pardonable.

I know not what iustice this is, that they kil men for rob-
bing and stealing of monie, and suffer women to liue that steale mens harts.

Women haue more neede of remedie, than of good counsell.

The beautie of women setteth strangers on desire, and putteth neighbors on suspicion: to great men it giueth feare; to meane men enuie; to the parents infamie; to themselues perill; with great paine it is kept that is desired of manie.

The most laudable and holy companie in this life is of the man and woman, especially if the woman be vertuous: the wife withdraweth all the sorowes from the hart of hir husband, and accomplisheth his desires whereby he liueth at rest.

A vertuous
woman.

A man of vnderstanding ought not to keepe his wife so short, that she should seem to be his seruant; nor yet to giue hir so much libertie that she becómeth therby his mistres.

The good wife may be compared to the phesant, whose
feathers

feathers we little esteeme, and regard much the bodie : but the euill woman to the Marterne, whose skin we greatly account of, and vtterly despise the bodie.

A woman
with childe.

A similitude.

The complexion of women with childe is very delicate, and the soule of the creature is very precious, and therefore it ought with great diligence to be preserued : for all the treasure of the Indies is not so precious, or in value equall to that which the woman beareth in hir bowels; when a man planteth a vineyard, foorthwith he maketh a ditch, or some fence about it, to the end beasts should not crop it while it is yoong, nor that trauellers should gather the grapes when they are ripe; if the laborer to get a little wine onely, which for the bodie and soule is not alwaies profitable, doth this, how much more circumspection ought the woman to haue to preserue hir childe, since she shall render account vnto the Creator of a creature, vnto the Church of a Christian, vnto hir husband of a childe.

Another si-
militude.

The birds when they haue hatched, hauing but sixe little ones, haue neither milke to nourish them, nor corne to giue them; neither haue they wings to flie; nor feathers to couer them; nor any other thing to defend them; and yet the mother in all this weakenes and pouertie forsaketh them not, nor committeth them to any other, but bringeth them vp hir selfe; how much more ought a christian woman to nourish and bring vp that with hir breasts which she once carried in hir wombe, rather than commit it into the hands of another woman, who bicause she bare it not, cannot haue the like tender care ouer it.

Children are neuer so well beloued of their mothers, as when they be nourished of their owne breasts.

A nurse.

If women for excuse should say that they are weake, tender, and that they haue found a good nurse; I answer, that the nurse hath small loue to the childe which she nurseth, when she seeth the vngentlenes of the mother that bare it, for she alone doth nourish the childe with loue, which did beare it with paine.

Aristotle saith that a childe at the most ought to sucke but

but two yeeres; and at the least one yeere and a halfe; for if he sucke lesse he is in danger to be sicke, and if he sucke more, he shall be alwaies tender.

*How long
children
should suck.*

All women are bound to loue their husbands, since that willingly and not by compulsion they were not enforced to take them. In like maner if the marriage please not the woman she hath not so much cause to complain of hir husband for asking hir, as she hath reason to mislike with herselfe that accepted him.

*A womans
contentatio
in marriage.*

The wife to serue hir husband in his life time proceedeth oftentimes of feare, but to loue him and honor him in his graue proceedeth of loue.

*A blacke
fyan.*

A woman cannot say euill of hir husband, but she doth witnes dishonor to herselfe.

I would counsell women not to presume to command their husbands, and admonish husbandes not to suffer themselues to be ruled by their wiues: for in so doing I account it no otherwise than to eate with the feete, and trauell with the hands, to go with their fingers, and to feede themselues with their toes.

There is an old disease that happeneth to beautifull women, that there be manie that desie them, and mo that slander them.

It little auaieth man and wife that their goods be common, and their wils priuate: for if the man and wife in loue do differ, in their liues they shall neuer be quiet.

The want of magnanimitie in the female sexe, is suppli-
ed with the excellencie of quicke conceit and inuention.

*Ingenio polles
culum natu-
ra negauit.*

The reason why women for the more part exceede men in beautie and good complexion is for that they are an effect of a pure cause, namely of man, a creature polished, and not formed as man immediately out of grosse earth.

After the creation of the world and mankind, God preferred the companie of a woman as a comfort vnto man exceeding all others.

Good works.

Praise but
not practise.



Hey that be old and ancient, ought to praise their good works rather thā their white haire : for honor ought to be giuen for the good life, and not for the white head.

To praise vertuous works we greatly desire, but to put them in vre we are very slow.

If I haue committed any euill, it is impossible to find any that will do me good : but if I haue done well, no man shal be able to do me wrong.

Men are not bound to iudge others by the good nature they haue, but by the good and euill works which they do.

That man is perfect who in his owne opinion deserueth not that he hath, and in the opinion of an other deserueth much more than that he possesseth.

Saying and
doing should
be married
without di-
uorce.

The vertuous ought to conforme their works to that they say, and publish their words with their deeds.

There is nothing more infamous than to presume to be wise, and desirous to be counted vertuous: chiefly, for him that speaketh much, and worketh little.

One euill worke sufficeth to deface many good works.

The world and worldly prosperitie.



He prosperous estate whereupon the children of vanitie are set, is founded of quicke sande, in that sort that be they neuer so valiant, prosperous & mightie, a little blast of wind doth stirre them, a little calme of prosperitie doth open them, and sodenly death doth confound them.

Men seeing that they cannot be perpetuall, do procure to continue themselues in raising vp proud buildings, and lea-

leauing to their children great estates, wherein I account them fooles no lesse than in things superfluous. Admit the pillars be of gold, the beames of siluer, and that those that ioyne them be kings, and those which build them are nobles, in which they consume a thousand yeeres before they can haue it out of the ground, or come to the bottom; I sweare they shall find no steadie rocke where they may build their house sure, nor cause their memory to be perpetuall.

If men knew the world with his deceits, why doe they serue him, if they do not, why do they follow him?

The world hath this condition, to hide much copper vnder a little gold; vnder the color of one truth he telleth vs a thousand lies, and with one short pleasure he minglenth ten thousand displeasures.

The world
full of de-
ceits.

Would ye not take the thiefe for a foole that would buy the rope wherewith he should be hanged: and the murderer the sword wherewith he should be beheaded: and the traitor that should offer himselfe in place for to be quartered: the rebell that should disclose himselfe to be stoned: than are they I sweare more fooles that know the world and will follow it.

The ancients in times past did striue which of the could furnish most men; haue most weapons; & keepe most horses: but now a daies they contend who hath the finest wit; who can heape vp greatest treasure; and who can keepe most sheepe. They striued who should keepe most men, but in these daies who can haue most reuenues.

Our an-
cestors riches.

Now it is so, that one hauing monie to buy a lordship, immediately he is made a knight; and when he is made knight, it is not to fight against the enimies in the fiede; but more freely to commit vices, and oppresse the poore at home.

What profiteth vs to desire much, to procure much, to attaine to much sith our daies are so brieft, and our person so fraile.

Men are deceiued that thinke that temporall goods

M I

shall

The world and worldly prosperitie.

shall remaine with them during life.

I see no greater mishaps to fall to any, than vnto them which haue the greatest riches: so that we may boldly say, that he alone which is shut in the graue, is in safegard from the inconstancie of fortune.

A description
of the
four elements.

The earth is cold and drie; the water cold and moist; the aire hote and moist; the fire hote and drie.

The wicked world is the euill life of the worldlings where the earth is the desire; fire the couetice; water the inconstancie; aire the folly; the stones are the pride; the flowers of trees the thoughts; the deepe sea the hart.

The worldlings and their worldly liues, are called the world: for sinnes they be called the seruants of sinne, and must be subiects of the deuill.

Pride, auarice, enuie, blasphemie, pleasures, lecherie, negligence, gluttonie, ire, malice, vanitie, and folly: this is the world against which we fight all the daies of our life, & where the good are princes of vices, and vices are lords of the vicious.

A description
of the
world.

This world is our cruell enimie: A deceitefull friend that alwaies keepeth vs in trauell, and taketh from vs our rest, he robbeth vs of our treasure, and maketh himselfe to be feared of the good, and is greatly beloued of the euill. It is that which of the goods of others is prodigall; of his owne very miserable; the inuenter of all vices; and the scourge of all vertues: it is he which entertaineth all his in flattery and faire speech; bringing men to dissolution; robbeth the renowme of those that be dead; and sacketh the good name of those that be alieue. This cursed world is he which to all ought to render account, and of whom none dare to aske account.

He should beare false witnes that would say: that in this world there is any thing assured, healthfull, and true: as he that would say in heauen there is any thing vnconstant, variable, or false.

I maruell not though the worldlings at euery moment be deceiued, since superficially they behold the world
with

with their eies, & loue it profoundly with their harts, (but if they desired as profoundly) to consider it as they do vainly follow it, they should see very plainly that the world did not flatter them with prosperitie, but threaten them with aduersitie; so that vnder the greatest point of the Die which is the life, is hid the least which is the ase.

The world is of such a condition, that if he let vs rest our first sleepe, that commonly ere the morning, yea somtimes within an hower after, he waketh vs with a new care.

Suppose that the world doth honor you much, flatter you much, visite you oft, offer you great treasures, and giue you much: yet it is not bicause he will giue you litle and little, but that afterwards he might take it all from you in one day: for it is the custome of the world, that those men which aboute al men are set before, now at a turne they are farthest behind.

*Deceit of
the world.*

O filthy world, that when thou dost receiue vs, thou dost cast vs off; when thou dost assemble vs, thou dost separte vs; when thou seemest to reioice vs, thou makest vs sad; when thou pleasest vs how quickly thou dost displease vs; when thou exaltest vs, how thou humbled vs; and when thou dost chastise vs, how dost thou reioice?

As men be diuers in gestures, so are they much more variable in their appetites: & sith the world hath experience in many yeeres, it hath appetites prepared for all kind of people: for the presumptuous he procureth honors: to the auaricious, he procureth riches; and to those which are gluttons, he presenteth diuers meats; the carnall he blindeth with women; the negligent, he feedeth with rest; and thus he doth baite them as fish, & in the end will catch them in the nets of all vices.

*The world a
Cater for all
kind of peo-
ple.*

If at the first temptations we had resisted the world, it were imposible that so oftentimes it durst assault vs, for of our small resistance, commeth his so great boldnes.

The world hath made vs now so ready to his law, that frō one hower to another it changeth the whole estate of our life: so that to day he maketh vs hate that which yesterday

*In seruing
the world
we are made
changelings.*

The world and worldly prosperitie.

weloued: he causeth vs to complaine of that which we cōmended: he maketh vs to be offended with that which before we did desire: and to account those our mortall enemies, which before we accepted as our speciall friends.

If he did giue any perfect or certaine thing, we were the rather to serue him: but he giueth thē with such condition, that they shal render it to him again, when he shall demand it, and not at the descretion of him that doth possesse it.

The world hath no good thing to giue vs, but onely by lending or by vsurie: if it be by vsurie, there is no gaine of money, but rather returne with restitution of vices: if ye aske whether he hath any vertuous thing in his gouernance, he will answere that he doth sell such marchandise in his shop, and therefore cannot giue that which he hath not for himselfe.

If ye exchange any thing with it, he is so subtill to sell, and so curious to buy, that that which he taketh shalbe of great measure, and that which he selleth shall want waight.

They which are in prosperitie haue no lesse need of good counsell, than the vnhappy hath of remedy.

When euery man thinketh he hath made peace with fortune, then she hath a new demaund ready forged.

Man being borne in the world; nourished in the world; liuing in the world; being a childe of the world; and folowing the world; what is man to hope for of the world, but things of the world?

Man alone thinketh to eat the flesh without bones; to giue battell without perill, to trauell without paine, & saile by the seas without danger: but it is impossible for mortall men to liue in the world vnlesse they will become subiects to the sorowes of the world.

We are now come to so great folly, that we forget and will not serue God that created vs, nor abstaine from the world that persecuteth vs.

O filthy world how far art thou from iust; and how far ought they to be frō thee which desire to be iust, for naturally thou art a friend of nouelties & an enimie of vertues.

How

How much do we put our trust in fortune; how lewdly do we passe our daies; how much blinded in the world; yet for all that we giue him so much credite, as though he had neuer deceiued vs.

The world is an embassador of the euill, and a scourge of the good; a nurse to vices; and a tyrant to vertues; a breaker of peace; a maintainer of war; a table of gluttons; and a fornace of concupiscence; it is the danger of *Charidydis* where the harts do perish, and the perill of *Scylla* where the harts do waste.

The men that are borne of women are so euil a generation, & so cruell in the world wherein we liue, and fortune so empoisoned with whom we frequent, that we canot escape without being spurned with his feet; bitten with his teeth; torne with his nailes; or empoisoned with his venime.

If a stranger or neighbor yea our proper brother do enuy Note. vs, we will neuer pardon him though he earnestly request it, yet cease we not to follow the world, though he continually persecute vs, thus we see that we drawe our swords against flies, and will kill the elephants with needels.

Some I see which willingly fall; and some which would Note. recouer themselues. I finde that all do complaine but fewe that will amend.

Riches, youth, pride, and libertie, are fowre plagues which poison princes, replenish the common wealth with filth, kill the liuing, and defame the dead.

How unhappie are they which are in prosperitie, for iustly they that be set vp in high estate cannot flee from the perill of *Scylla*, without falling into the danger of *Charidydis*.

O miserable world, thou art a sepulchre of the dead, a prison of the liuing; a shop of vices; a hangman of vertues; an obliuion of antiquitie; an enemie of things present; a snare of the rich; a burthen to the poore; a house of pilgrims; and a den of theeues.

O world, thou art a slanderer of the good; a rauener of the wicked; a deceiuer; and an abuser of all; and to speake the

The world and worldly prosperitie.

the truth, it is impossible to liue contented, much lesse to liue in honor, in the which is most to be lamented, either the euill man aduanced without desert, or the good man ouerthrowne without cause.

The tokens of a valiant captain are wounds of weapons: and the signe of a studious person is the despising of the world.

Riches ru-
leth.

Not those that haue most knowledge, but those that haue most riches in the common wealth do command, I doubt whether the diuine power hath depriued them, or that the wordly malice hath lost the taste of them.

O world, world, I knowe not how to escape thy hands, nor how the simple men and idiot defendeth himselfe out of thy snares, when the sage and wise men withall their wisdom can scarcely set their foote sure on earth, for all that the wise men know, is little enough to defend them from the wicked.

He onely passeth without trauell the dangers of life, which banisheth from him the thought of the temporall goods of this world.

The traiterous worlde in no one thing beguileth the worldly so much as by feeding them with vaine hope, saing, that they shall haue time enough to be vertuous.

The elder
the world is,
the worse
are the peo-
ple.

The more the world encreaseth in yeeres, so much the more it is loden with vices.

The world hath alwaies bin in contention, and rest hath alwaies bin banished: for if some sigh for peace, others be as desirous of wars.

O world for that thou art the world, so small is our force, and so great is our debility, that thou willing it, and we not resisting it, thou dost swallowe vs vp in the most perilous gulfe, and in the thornes most sharpe, thou dost pricke vs, by the prinie waies thou dost leade vs, and by the most stonie waies thou cariest vs, thou bringest vs to the highest fauorers, to the end that afterward with a push of thy pike thou mightest ouerthrow vs.

Burden.

What, I think I haue somewhat in the world, I finde that
all

all that I haue is but a burthen.

I haue prooued all the vices of the worlde for no other intent but to prooue if there be anie thing wherein mens malice might be satisfied; and in proouing I finde, that the more I eate the more I hunger; the more I drinke the greater I thirst; the more I rest the more I am broken; the more I sleepe the more drowfie I am; the more I haue, the more I couer; the more I desire the more I am tormented; the more I procure the lesse I obtaine; finally, I neuer had so great paine through want, but afterward I had more trouble with excesse.

All worldly vices.

Pretie faiengs in common places.



Hou art such a one as neuer deserued that one should begin to loue, or end to hate.

Commenda-
tion.

How much the noble harts do reioice in giuing to other, so much they are ashamed to take seruice vnrewarded, for in giuing they becom lords, and in taking they become slaues.

A good na-
ture.

The rashnes of youth is restrained with the raines of reason.

Reason ru-
leth.

Although we be wise, we leaue not therefore to be men, dost not thou know that all that euer we learne in our life, sufficeth not to gouerne the flesh in one houre?

Frailtie of
man.

I am sorie to see thee cast awaie: and it greenueth me to see thee drowned in so small a water.

To him that
is ouercome
with anie
follic.

A brother in words, and a cosen in works.

I rest betweene the sailes of feare, and anker of hope.

Though we praise one for valiantnes with the sword, we will not praise him therefore for excellencie with the penne; although he be excellent with the penne, he is not therefore excellent with the toong; though he haue a good toong, he is not therefore well learned; and though he be learned, he hath not therefore good renowme; and though

Diuerfities
of gifts.

though he haue good renowme, he is not therefore of a good life; for we are bound to receiue the doctrines of many which do write, but we are not bound to follow the liues which they lead.

The father
dieng, wax-
eth yoong in
his childe.

When a father passeth out of this present life, & leaueth behinde him a childe being his heire, they cannot saie to him that he dieth; but that he waxeth yoong in his childe, bicause the childe doth inherite the flesh, the goods, and memorie of the father.

Youthly de-
sires.

The desires of yoong men are so variable, that they daily haue new inuentions.

Teachers
and not fol-
lowers.

Men that read much and worke little; are as bels which do sound to call others, and they themselues neuer enter into the church.

A iuell no-
thing woorth
to the igno-
rant.

It is an old saieng, that a pretious iuell is little regarded, when he that hath it knoweth not the value of it.

F I N I S.

